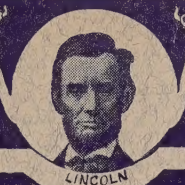
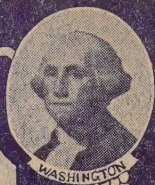




BREWSTER



LINCOLN



WASHINGTON

THE CHRISTIAN STATESMAN



CLEVELAND



WILSON

Founded in 1867

DEVOTED TO CHRISTIAN POLITICAL AND SOCIAL SCIENCE



God grant us wisdom in these coming days
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.

JOHN OXENHAM



STEVENSON



MCALLISTER

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MARCH, 1928

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The National Reform Association

Organized in 1863

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This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord, and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"

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EDITORS:

WILLIAM PARSONS

RICHARD CAMERON WYLIE

The Right of a Christian State to Grow



EVERY child has a natural, inalienable right to grow. Every preventable interference with the process of maturing, is an infringement upon that right. It is conceivable that a silly mother might want her child to be always a dainty doll. Showmen have stunted children, to obtain midgets. Exploiters of child life have never hesitated at stunting the child body and mind, by excessive labor. Every one of these is an indefensible violation of the child's rights.

When a Christian nation creates a Christian State, that creation is a child. It is inevitable that it shall be immature. That State has a natural right to remain Christian. The only way it can do so is to develop; to keep pace with the growth of Christianity itself. Nowhere does "Time make ancient good uncouth", more than in the domain of Christian ethics, where they emerge into civics.

Just now, this right is being sharply challenged in Christian America. Here before me lies a letter calling in question the right to officially call this a Christian nation, because such recognition of the relationship of the State to Christ, would logically exclude non Christians from public office and constitutes an establishment of religion, such as is forbidden in the First Amendment. This provokes on our part the question: "Can we never develop then into a Christian State in fact, because of the limitations of our civic childhood?"

Another is challenging the right of the State to pass a rest day law for Sunday, on the ground that Seventh Day Adventists and Jews believe Saturday to be the Sabbath. Must the workers of America ever be subject to seven day slavery, because in time past such legislation was considered religious, rather than social? Can we never grow in our guarantee of liberty?

Most vigorously are the advocates of trial marriages, partnership marriages and promiscuity, challenging the right of the states of our country to require the Christian standard of marriage and divorce, by law. Must we ever remain in the jungle or at best the barn yard?

Perhaps the greatest outcry against this right of a Christian state to grow, is made against the newer application of Christian ethics to the commercial exploiters of the vices of the people, known as prohibition. We can legislate against disease germs and wild beasts, but not against equally deadly commercial greed of men. Can we never outgrow the plague of greed?

There are those contending that the United States can never sign treaties or enter into commitments to abolish war because the constitution grants to Congress the right to declare war. Can we never beat our swords into plowshares, because our expert swordsmen like the feel of the hilt and the flash of the blade?

Almost every issue that will come before the electorate this year, involves the right to bring law and constitution up to the present development of the Christian consciousness. Our present attitude toward peace

and war; toward national sovereignty; toward child labor; toward the fundamental conception of labor; toward Sabbath rest and justice and equality between different lines of industry, is considerably in advance of our social and civic machinery. Not enough, however, to force the development of our institutions. On the other hand our social institutions as they look toward racial equality, gambling and prohibition of the liquor traffic, have developed to the Christian consciousness of most of the churches, but are beyond the moral consciousness of the majority, in many localities. From both these conditions comes a clamorous denial of the right of a Christian State to grow. We may as well settle this now, as at any time, even if it takes arms to settle it. This may be one of those issues of which Jesus said, "I came not to send peace but the sword." To yield that right, will create moral stagnation. It will stunt not only moral and religious development, but ultimately social and industrial development as well. Our industrialism is already showing signs that it has grown greater than the supporting spiritual qualities among the people. To this fact may be largely attributed the increase of crimes against property. (This is the only type of crime which is increasing.)

Against this right of growth in the Christian elements of our national constitution and laws, is urged the right of majorities to shape these institutions to their own taste. If the majority is non-Christian, say these protagonists of majority absolutism, they have the right to frame constitution and law to their own views. Right here, is where we, the descendants of Christian Americans of the past, may as well accept battle, as any where. There is no such right. Power to do it, in the sense of ability, there may be, but absolutely no **power** to do so in the sense of the **right** to do so.

The Creator never conferred upon either man or nation, the right to do wrong, or to refuse to do right. Against man's insistence upon his right to build society as he pleases, God has put his warning that He will turn and overturn until His right in this matter is recognized. We shall have to assert this right to grow as a corporate body, or become

Slaves to the crowd who fall for every fad

And bow to every ism sane or crazy, good or bad.

Who sell their souls for pleasure or for gain

And prate of freedom while they clank their sordid chain.

As professing Christians today are willing to defend and assert that social and civic right, our nation will rise above its present condition into better things. In just that proportion is our progress certain.

The opposite is just as true, in proportion as they are unwilling to assert that right against a reactionary minority, just so much will they wallow in the trough of social confusion and disintegration. "They have rights, who dare maintain them," but those rights will never profit the defeatist, the indifferent and the coward. The future is in the hands of that Christian people, who are willing to live and die for the right to make their State Christian, up to the full measure of their Christian consciousness.

Notes by the Way

NO movement will grow and perpetuate itself beyond two generations, unless it create a strong literature. The reason the National Reform Association has lived two generations and is still molding public thought and sentiment is, that it has regularly published *The Christian Statesman*, and the books and pamphlets of Doctors McAllister and Wylie.

AN Episcopalian, a Lutheran, a Baptist, two atheists, two non-descripts and an ex-government scientist were reported as recent speakers at a meeting pulled off to protest against the Lankford Bill. What a mixture. We wonder what the author of Revelation 2 and 3 would have to say of such preachers. We notice, however, there was no plea in any of these speeches for the rights of those compelled to work on Sunday for the amusement of others.

CIRCULATING atheistic literature in the vicinity of the public schools, is the latest stunt pulled off by the four A's of Vesey Street, New York. Their recent windfall of a legacy, is enabling them to put a little "pep" into their campaign. But "He that sitteth in the heavens shall laugh." For us, it is well to be alert and follow the example of Superintendent Ballou of Washington, D. C., in forbidding them making the schools a place of sectarian appeal.

IT was brought out in debate in the House of Representatives January 6th, by Albert Johnson, Chairman of the Immigration Committee that Governor Smith, of New York, was refusing to co-operate with the Department in the extradition of alien convicts who were released. His attitude is "turn them loose and let the Federal Agents catch them if they can." Yet he has sworn to uphold the Constitution and laws of the Federal Government. Verily, whiskey is not the only weak spot in his loyalty.

JUDGE J. N. LANGHAM of Indiana, Pa., whose injunction against the acts of striking miners was held up for condemnation by Senator Johnson, of California, wrote Senator Reed, of Pa., calling his attention to the fact that this injunction was only a temporary one and hearings on it had never been asked for and were postponed, at the request of the defendants, who apparently did not want a hearing. It is simple justice to this judge that these facts should be known and Senator Reed had them read into the Congressional Record.

VISITING committee men from a voluntary society, recently recommended to the Pittsburgh, Pa., Board of Education that frosted glass be put in the windows of one of the school buildings, to shut out the scenes of vice publicly enacted on the streets. But we notice that this com-

mittee did not recommend to the Mayor, Director of Public Safety, or Chief of Police, that they clean out the vice resorts. Such is the grip of the political machine, that they evidently thought that would be a waste of time and effort. But that is the end at which patriotic citizens would naturally be expected to begin. Shamed into action the police authorities since have closed these resorts in that community.

MUCH of the good work being done in the religious training in the public schools in Michigan, has been stopped by an illogical opinion delivered by the Attorney General of the State, in which he holds that any religious instruction in the schools, is contrary to the Constitution of the State. This has been done in the face of the recent decisions of the United States Supreme Court, based upon the Fourteenth Amendment, that no state has any right to deprive a child of knowledge or instruction to which it has a right, in order to become a good citizen.

REPRESENTATIVE BOYLAN of New York suggested that the Anti-Saloon League return Mr. Kresge's \$500,000 gift as tainted money, because of the disclosure in his recent divorce trial, which led Supreme Court Justice Tierney to brand him as a hypocrite. We have always thought that it was the way money was gotten that tainted it, and not the moral character of the man getting it. We have no excuses or apologies for an adulterer, rich or poor, but will the A.A.P.A. return every contribution from men sworn to obey the laws who have perjured themselves. What? Bankrupt the organization? *Not much.*

ONE of the strongest arraignments of secularism, as it develops into nationalism, that has appeared in recent years, is a paper by Harry E. Fosdick, in the January 19th issue of Christian Century. In it he declares that this religion of nationalism makes genuine monotheism impossible, enslaves the Christian conscience, reduces the Christian doctrines to myths and results in international anarchy. While it always grates on our understanding to have the historically Christian facts discussed as myths, yet apart from this weakness no stronger National Reform Association position, has been printed recently.

ON Christmas Day the corporation of Geneva placed a wreath upon the Woodrow Wilson bronze tablet and on the anniversary of his birth, December 28th, 1927, the Japanese publicist said at the hotel Astor banquet, "He has ceased to belong exclusively to the United States. He belongs to the world." On the same occasion, Newton D. Baker said, "His idea has stopped seven wars in eight years and it will probably come nearer to ending war, than anything man has so far devised.

Sixty-four popular meetings were held during the current month by the speakers of the National Reform Association.

THE OUTLOOK

— OF THE —
CHRISTIAN STATESMAN

Industrial Warfare

No battle can be fought without its casualties. There is no escaping the tread of the Four Horsemen when war is declared. Industrial war is exactly on the same plane as political war in this respect. This was brought out with tremendous emphasis in a speech delivered by Senator Johnson, of California, on the floor of the Senate on Feb. 1st of this year. In this speech he brings out the fact of the terrible suffering of the families of the striking coal miners of Western Pennsylvania, Northern West Virginia and Eastern Ohio. He traces the origin of this industrial war to the violation of the Jacksonville wage contract by the Pittsburgh Coal Co. in 1925. He arraigns the coal companies for refusing to meet the Department of Labor and Commerce in a three cornered conference; he shows there was unnecessary brutality in evictions and charges the state of Pennsylvania with farming out its police power to the coal operators and of unjust and unreasonable use of the power of injunction. In an unpartisan way that is admirable, he simply urges a congressional investigation to locate responsibility and put a stop to unnecessary suffering and death. The significant paragraph in this address is the following:

"It seems that some place, with some men, somewhere, there rests an obligation to do something in this coal strike. Some place sir, on this earth, some place in this Government, there must be the power sufficient to alleviate the conditions that we find existing in the State of Pennsylvania today. Futile are we, worthless indeed, is the power that has been intrusted to the Government of the United States, if in this day, 1928, in a civilization that we boast is a civilization such as the world has never seen, and a civilization of which we claim to be proud—worthless are we and futile is our position and our power if we cannot delve into a situation such as this presented there and do something for human beings."

In this paragraph, the Senator puts his finger upon one of the weak spots of our present government. We can stop street fighting, but we cannot stop industrial war. We can shoot down strikers, but we cannot adjudicate industrial cases. Here is a clean case. A great corporation asserts that to carry out a contract would bankrupt it. It refuses to carry on under that contract. We have no machinery of government with affirmative jurisdiction, that can take that case into court and do justice. The Department of Commerce and Labor, can only stand by like a beggar and say: "Please, won't you come and talk to us." Under decidedly archaic notions of the sacredness of the freedom of contract in labor and the right of private asso-

ciations to wage war to enforce that freedom, we, as a nation, have nurtured conditions out of which this horrible mess has grown. Seven years ago, the State of Kansas had such a situation, and under the leadership of Major Henry Allen, then Governor of that State, an attempt was made to establish a system of courts which could handle and do justice in such cases as this. It was attacked and partly destroyed in the courts, on the ground that it curtailed the freedom of wage contracts. We have always felt that this was bad law, because so long as men are free to seek other employment, they are not compelled to work against their will.

The unwillingness to surrender a part of that individualism; the tenacious holding to the right of private industrial war, instead of erecting the machinery of justice and surrendering so much of individual freedom as is necessary, is at the root of this evil. That exaggerated individualism defended duelling a hundred years ago. It defended the Whiskey Insurrection of 1794. It was at the bottom of Patrick Henry's revolt against the Constitution and the South Carolinian defiance of President Jackson; it was responsible for the civil war and now it blocks the erection of adequate machinery for industrial justice.

But it may be said that a breach of contract can be brought into any court for adjudication. We answer that there is no power adequate to compel a private corporation to submit the justice of its cause to any court, when it involves such a condition as this, and with Senator Johnson we say: "Somewhere, with some man, there ought to be lodged power and fixed responsibility, to prevent such conditions as we have today." The present task, after this suffering is relieved, is to find that weakness, fix that responsibility, confer that power, and create that social machinery which will make industrial war impossible.

Sound Political Science

It is not often that a political party, embodies in its platform as much sound, political science, as is contained in the following deliverance.

"The Prohibition Party of Pennsylvania, in State convention assembled in the City of Pittsburgh, this 24th day of January, 1928, reaffirming its allegiance to the National Prohibition Party and its recognition of the Supreme Lawgiver as the source of all authority in the affairs of men and nations, declares that our nation should place such acknowledgment in its fundamental law and that all governmental activities and laws should conform to the principles of righteousness enunciated by His Son, Jesus Christ. In accordance with this declaration, we affirm the following platform of principles and call upon our fellow citizens to unite with us to uphold them at the ballot box.

The Bible is the magna charta of human rights and liberties, and the unerring teacher of morality; therefore, we reaffirm our belief that it should be made a text book in our public schools."

The above utterance was in no way inspired by the National Reform Asso-

ciation, unless it be that the earnest Christian men who are back of this utterance have been reading the Bible, or *The Christian Statesman* in formulating their political philosophy. Of this we are sure, that it exactly reflects the teaching of the Bible, the National Reform Association and of American history in its main channel. It would be a decidedly fortunate day for the United States if all political parties would recognize these historical facts.

Nicaraguan Stickers

Post-office Inspector H. J. Donnelly issued an order January 3rd, instructing the return of all mail to the sender when it bears one of the "protest stickers," which criticizes the action and course of the government in Nicaragua. At first we thought Mr. Donnelly had overstepped his bounds in curtailing the rights of free expression of opinion. But when we learned that the secretary of the society which is sending out these stickers, is Socrates Sandino, brother of the leader who is keeping things stirred up in that much distressed country of Central America, we change our mind. With that fact comes the question: What right has he, an alien, to be in this country criticising our government? One answer we have seen is that he has the same right that we have to be in Nicaragua, meddling with the affairs of that government which is an answer surcharged with ignorance and probably prejudice. When President Coolidge is a fugitive in Canada; when Vice President Dawes is a fugitive in Mexico, and Congress has elevated some one temporarily to the presidency; when both Republicans and Democrats have asked Nicaragua to help us keep order and hold an honest election and when Nicaragua is under treaty obligations to protect all European nationals and property from revolutionary violence in the United States, then Sandino would be within his rights. As it is he is here for political asylum and has no natural, constitutional, international, or any other sort of right to assail his host.

Inspector Donnelly, in our judgment, was within his rights, as the United States Government is within its rights, in its action in Nicaragua. The wisdom of either, is an entirely different matter.

Wrong Organization

"As agriculture is now organized it must have a relatively cheap, itinerant labor. The Mexican is the only form in which it can be obtained." So insists the editor of the Country Gentleman in an argument against extending the "Quota Law," to Spanish American countries. Later in the article this editor suggests that farmers so reorganize their industry, that they get away from dependence on cheap labor. Looking upon this matter from the viewpoint of the general welfare, it seems that this cheap itinerant labor plan of organization, has been built upon this wide open policy of admitting Mexican laborers. These people are not readily assimilable. Many of them return to Mexico at the close of the season, but many do not. Their coming keeps out regular labor, and tends to beat down wages of agricultural labor. The only way to break this chain is to give due notice and then break it. The preservation of the solidarity

of the nation and the integrity of our national institutions and customs is vastly more important than any temporary convenience of any single industry or locality.

Itinerant labor works toward community disorganization, the spread of venereal disease, the promotion of child labor and the lowering of the physical intellectual and moral standards of living.

There has come to our desk recently, facts and figures from the Sacramento Branch of the Sons of the American Revolution, protesting against this condition of dependence upon itinerant labor. Another slant on this problem is furnished by the Fresno Republican, Fresno, California, November 29, 1927.

The worst element herein is the differential birth rate. If Anglo-Saxon families average three children and the Mexican peon's seven, one American couple will be represented in the fifth generation by only 243 children. One Mexican couple in the same time will be represented by 16,806 children. Thus American culture will disappear. Greece and Rome both decayed through not grasping this biological law about such differential birth rates.

The final view of it is from the pen of Archbishop Hanna in "The Tidings," the official organ of the Diocese of Los Angeles. "To the strong shall be the victory, to the courageous the possession of the land. Indications are that the Sons of Italy, Portugal and Mexico, will hold the place of pride and power in the California of tomorrow."

We are far more concerned to see Texas and California typically American in the third generation hence, than either Latin or Roman. The only way that can be assured is by admitting these immigrants only in such numbers as they can be Americanized within ten years of admission.

Another Wrong Decision

Recently, Dr. W. W. Wilson, a member of the school board of Lansing, Mich., asked an opinion of the Attorney General of that state, as to the status of Bible reading in the schools and optional courses in the State Normal. The Attorney General responded with a ruling that it is unconstitutional.

As quoted in the Detroit Free Press, his reason is as follows:

"This principle of unfettered individual liberty of conscience necessarily implies, what is too often forgotten, that such liberty must be so exercised by him to whom it is given out as not to infringe upon the equally sacred right of his neighbor to differ with him. To that end it is fundamental that the law itself shall be free from all taint of discrimination, and that the state shall be watchful to forbid the use or abuse of any of its powers or privileges in the interests of any church or sect. Nowhere is such an abuse more likely to manifest itself than in our system of public schools.

"If there is any one thing which is well settled in the policies and purposes of the American people as a whole, it is the fixed and unalterable determination that there shall be an absolute separation of the church and state, and that our public school system shall not be used directly or indirectly for religious instruction.

Bible reading before classes by teachers is as much an infringement of the right to religious freedom as is instruction.

"If parents or other persons charged with the education of children desire to have them educated in matters of religion, the children can be sent to private sectarian or parochial schools," the opinion concluded, "so long as the standard of education in such institutions is substantially equivalent to that prescribed by the state for public schools."

This was rendered in spite of a decision to the contrary, handed down by the

Michigan Supreme Court, in 1898. The sections of the Constitution upon which this controversy rest are in Article IV, Section 39. The legislature shall pass no law to prevent any person from worshipping Almighty God, according to the dictates of conscience, or to compel any person to attend, erect, or support any place of religious worship or pay tithes, taxes, or other rates, for the support of any minister of the gospel or teacher of religion.

Sec. 40. No money shall be appropriated or drawn from the treasury, for the benefit of any religious sect or society, theological or religious seminary, nor shall property belonging to the State, be appropriated for that purpose.

Sec. 41. The legislature shall not diminish the civil or political rights, privileges or capacities of any person, on account of his opinion or belief concerning matters of religion.

In 1898 a case involving this question was decided by the Supreme Court of Michigan. It was a 2-1 decision. The title of the case is Pfeifer vs. the Board of Education of the City of Detroit. The court then decided that reading the Bible in the public schools without comment, is not forbidden by the Constitution. In his opinion Chief Justice Carpenter said: "The ordinance of 1787, declared that "religion, morality and knowledge, are necessary to good government and the happiness of mankind," and it provided that for these purposes schools and the means of education should forever be encouraged. It is not to be inferred that in forming a constitution under the authority of this ordinance, the convention intended to prohibit in the public schools all mention of a subject which the ordinance in effect declared that schools are intended to foster. The language of this instrument, the Constitution, when read in the light of the fact that this was at that date a Christian nation, is such as to preclude the idea that the framers of the constitution, in conformity with the principles contained in the ordinance, intended in the absence of a clear expression to that effect, to exclude wholly from the schools, all reference to the Bible.

In a doubtful case, involving any other question than the one which appeals so strongly to the prejudices of men, would not this universal usage, extending over a long period, be deemed decisive, by every construction made by the administrative branch of the government?"

The dissenting opinion, was written by Justice Moore. In his opinion, this violated each of these sections of the Constitution. He held that the action of the school board was in effect the action of the legislature and does compel taxpayers to support a teacher of religion; and it does appropriate property of the state to the benefit of a religious sect and that it does diminish the civil rights of some and increase those of others, on account of their religion. The difference at that time, seemed to hinge on the effect given to the language of the Ordinance of 1787, creating the North West territory. The Chief Justice seemed to hold that this Ordinance requires that the Constitution conform to it and be interpreted by it. Justice Moore held that the language of the Ordinance did not require the teaching of religion in the schools and that if it did, the Constitution of Michigan supercedes it.

This Lansing case, is evidently intended to reopen this case and give it a

new hearing. We rather welcome this, for much judicial water has flowed under the bridge, since this former decision and in the light of the recent application of the Fourteenth Amendment to this question, we believe that the old interpretation of Chief Justice Carpenter will stand.

Shameful Conditions

Congressman Laguarda, of New York, as reported in the Congressional Record, H. R. 2822, said of conditions in strike breakers camps in Pennsylvania:

"On pay nights, car loads of unfortunate degraded women, black and white, are taken to the camp. I have here a photo static copy of the record of one of the Squires' Courts. It shows the conviction of two women who pleaded guilty to keeping and maintaining a disorderly house. The significant thing is, that their fines were paid by the coal and iron police of the companies. Here, gentlemen, are the two photo static copies of the court record."

If this is true, it is time for Governor Fisher to get at his spring house cleaning. Then he should recommend anti-strike and anti-lock-out legislation and a system of industrial courts; legislation to stop farming out the police power and to give the Governor power to remove delinquent county and city officers. Such a program would prevent the conditions which are now disgracing the state.

Still Crashing the Gates

Facts of great interest to every person who is working for the best interest of the United States were brought to light in a debate on the floor of the House of Representatives, on January 6th and 9th. The question being debated, was the necessity of adding \$500,000 instead of \$200,000 to the appropriation for the Immigration Department. Congressmen Albert Johnson of Washington, was trying to make a speech on the subject and was being helped by Congressman Blanton, of Texas. He was being heckled by Congressmen Bloom, Laguarda and Boylan from New York. The facts brought out were: There are probably 250,000 coming in each year illegally in addition to the 250,000 legal admissions. There are 5,000 deportable aliens in New York City today, that could easily be picked up. Last year, there were 14,000 deportations. Four thousand to Mexico, 3,000 to Canada and 7,000 to the rest of the world. The average cost was \$87 per person, although those sent to Europe and Asia, ran as high as \$300 per person. It was repeatedly brought out that all that the Department could do, was to take those who were released from prison. The funds provided by Congress, would not allow of their searching for deportable aliens at large.

Like the Prohibition Department this one collects considerable money from the \$8 head tax, the \$10 visa fees, confiscated autos of those coming over the borders which run up in the thousands, but because of the hard and fast decision of the Budget Committee, the Department for years had marked time. But one of the worst features, was a controversy between the Department of Immi-

gration and Governor Smith. Let Congressman Johnson tell this in his own words.

"And further, Mr. Chairman, even the arbitrary deportation of aliens who step out of the prisons, may go to pieces if other governors follow the precedent of Governor Smith, of New York who has decided—or his legal adviser has decided for him—that a man paroled from the penitentiaries of that state, shall not be held for the Immigration Service to take into custody and deport, but that it is up to the Immigration Service to go and find the paroled man when his parole runs out, and that costs money. Also Gov. Smith—or his legal adviser—has stated to the Labor Department, that if the Department cannot see that phase of the conflict between Nation and State, it may become necessary for Governor Smith to issue pardons to those convicted, deportable alien criminals, coming out of the New York penal institutions, to pardon them to prevent them being deported by the Federal Government."

Thus is the effort of the government to rid this country of undesirable aliens who have crashed the gates, being throttled by the control exercised somewhere over the appropriations for this very necessary work.

President Coolidge on Prohibition

President Coolidge has been just a bit slow in taking his stand on prohibition. At last he has spoken and from the political viewpoint, spoken correctly. The following are his words taken from his message to Congress:

After more than two generations of constant debate, our country adopted a system of national prohibition under all the solemnities involved in an Amendment to the Federal Constitution. In obedience to this mandate, the Congress and the States, with one or two notable exceptions have passed, required laws for its administration and enforcement. This imposes upon the citizenship of the country, and especially on all public officers, not only the duty to enforce, but the obligation to observe the sanctions of this constitutional provision and its resulting laws. If this condition could be secured, all question concerning prohibition would cease.

The Federal Government is making every effort to accomplish these results through careful organization, large appropriations and administrative effort. Smuggling has been greatly cut down, the larger sources of supply for illegal sale have been checked and by means of injunction and criminal prosecution the process of enforcement is being applied. The same vigilance on the part of local Governments would render these efforts much more successful. The Federal authorities propose to discharge their obligation for enforcement to the full extent of their ability.

This seems to us to class him with the "political drys." It rather confirms us, however, in the belief that has often been stated recently that in his personal views, like his immediate predecessors, he is not a prohibitionist. That however, is nothing against prohibition. No President, from the time of Andrew Jackson to Abraham Lincoln, was either an Abolitionist, as far as we know, nor did they have any very strong convictions as to Federal supremacy. The politicians and the rank and file, would not elect men like Webster and Sumner to the Presidency. So long as prohibition is a matter of controversy, it is very doubtful if any man with strong convictions and clear political views, with courage to express them, can ever be President. The party leaders prefer votes, to moral victories. However, President Coolidge has clearly set forth the present duty of both the Federal Government and the government of the several states. We believe it will go far toward bringing this conflict to its end. That end will be prohibition accepted and reasonably obeyed.



Contributed Articles



The Church and Divorce

BY CLARENCE E. MACARTNEY, D.D.

On many of the social questions Christ was almost strangely non-committal. But on the subject of divorce His attitude was quite the reverse. Some of the most explicit legislation and teaching in the Gospels is that of Jesus on divorce. His principal utterance on the subject was given in answer to a question put to Him by the Pharisees who came to Him "trying Him." They cared nothing for ject, and their motive first, to draw from Him in disagreement with tament, and second, that such as might be con of the then ruler of their John the Baptist's opin case had cost him his would not have been a like fate.

What the Pharisees it lawful for a man to put cause?" Since these men dents of the law, Jesus Moses command you?" The Pharisees replied, "Moses suffered to write a bill of divorcement and to put her away." To this Jesus answered, "For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female created He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they two shall become one flesh. What therefore God hath joined together, let not man put asunder." . . . "Whoever shall put away his wife, and marry another committeth adultery against her; and if she herself shall put away her husband and marry another, she committeth adultery." (Mark 10:2-12; Matthew 19:3-9.)

In the reports of the sayings of Jesus on this occasion, as we have them in St. Mark and St. Matthew, there is, as I shall presently point out, one very striking difference. But before taking up that difference it is to be noted how Matthew and Mark are in complete agreement as to the main drift of this great utterance of Christ. In these words Jesus lays down as truth that monogamy, one man living together with one woman, is the divine and original plan for marriage.

This paper by Dr. Macartney is a part of the presentation which the committee of the General Assembly of The Presbyterian Church, U. S. A. appointed last year to study the question of the elimination from the law of that church the clause which allows desertion as a ground for divorce. This conclusion will be presented to that church body in May of this year. Dr. Macartney has kindly furnished the readers of The Statesman this paper as a part of the education desirable for the proper action of any one concerned.

The Editor.

His opinion on the sub- was probably twofold: a saying which would be Moses and the Old Tes- His utterance would be strued as a condemnation country, Herod Antipas. ion on that particular head, and the Pharisees sorry to see Jesus suffer

asked Jesus was this, "Is away his wife for every were supposed to be stu- said to them, "What did

When the Pharisees cited the divorce legislation of Moses, as recorded in Deuteronomy 24, Jesus answered that because of the "Hardness of their hearts" Moses had enacted laws governing divorce; but the law and plan of God in the beginning made no provision for divorce and gave no sanction for it: "From the beginning it was not so." In the beginning God created man male and female. Their mutual union was natural and inevitable, and this relationship was monogamous, one man joined with one woman. When this took place the man and the woman became one flesh. Physically, this is so. Man and woman complement each other; each is a hemisphere of humanity, and humanity in its completion is not seen until man is joined with woman. Jesus grants that since the beginning of the race the sins and passions of mankind have resulted in the corruption of marriage and in legislation which deals with such irregularities, but He summons men to go back to the original plan of God.

Christ, then, goes back of all temporary legislation and indulgence on the part of Moses, and takes His stand upon the great principle and law of human nature with which the world commenced. In the light of this law there can be no such thing as divorce. Man and woman brought together in marriage form a union which is indissoluble, for they have become one flesh. If a man or a woman should depart from this union and marry another, they become adulterers. Jesus thus teaches that marriage is indissoluble, and the ground for this teaching is the original law and plan of God, whereby one man dwells with one woman and they become one flesh.

So far, the teaching of Jesus is clear, logical and unmistakable. But now a difficulty arises. In the passage from Mark's Gospel the 10th chapter, the statement of Jesus is absolutely unqualified; the man or woman who gets a divorce and marries another becomes an adulterer. But when we turn to the account of the same teaching in the 19th chapter of Matthew's Gospel we find this important clause of exception, "saving for the cause of fornication." This same clause of exception is given in the other sayings of Jesus on divorce as reported in Matthew 5:31-32. In St. Luke 15:18, there is no clause of exception.

This, then, is the situation with regard to the sayings of Jesus as recorded in the Gospels: there are four passages which quote Jesus on the subject of divorce. Two of these, one in Mark, and the other in Luke, say that divorce is contrary to the law of God for the relationship of the sexes, and that if a divorced person marries another he commits adultery, and likewise if one should marry a divorced person he, or she, commits adultery. There is no exception or reservation. But in Matthew there are two passages which say precisely the same thing as the passages in Mark and Luke, with this one and very important difference, the addition of the clause, "saving for the cause of fornication." The natural interpretation of the sayings of Jesus, as interpreted in Matthew, would be that divorce is sinful, and marriage with a divorced person adultery, *except* when the cause of the divorce has been fornication, or sexual infidelity, on the part of man or wife. As

the four passages stand it would appear that we have two which forbid divorce upon any ground whatsoever, and two which forbid divorce upon any ground except fornication.

Too much has been made of the apparent disagreement, and not enough of the solemn agreement of these four passages dealing with divorce. Nevertheless, there does seem to exist this disharmony as to the one cause of divorce. How shall we explain this?

Among Protestant theologians the difficulty of this apparent conflict between Christ as He is quoted in Matthew and Christ as He is quoted in Mark and Luke, is solved, not by throwing out the excepting clause in Matthew's Gospel, and thus breaking down the reliability and authority of the text of the New Testament, and thus opening the way for the rejection of any saying of Jesus that the reader does not wish to receive, but by proceeding upon the ground that what is explicit in Matthew is implicit in Mark and Luke; that is, that Mark and Luke take for granted the exception in the case of adultery and do not think it necessary to state it. The strength of this interpretation lies in the fact that the Old Testament law provided for punishment in the case of a faithless wife. According to the law she could be stoned to death. The Jews appealed to this law when they brought before Jesus the woman taken in adultery, and although Christ forgave the woman, there is nothing in His words to indicate that He was ignorant of the law against adultery, or that He thought it invalid. It is true that this law said nothing about divorce; but it went further than divorce and dissolved the marriage by death. On this ground it is held that divorce for adultery was taken for granted by the Jews of Christ's day and by Christ Himself. When, therefore, he says that to divorce a wife or husband, or marry the divorced party, is to commit adultery, He is not thinking of divorce on the ground of infidelity, but on lesser grounds.

This interpretation dismisses the apparent discrepancy between the teaching of Jesus as recorded by Matthew and that recorded by Mark and Luke. The exception stated by Matthew is assumed by Luke and Mark, and what is *explicit* in Matthew is *implicit* in Mark and Luke. The chief argument against this common Protestant view is that in replying to the Pharisees Jesus reverts to the original charter and law in marriage, that is, one man with one woman, their physical union making them one flesh, and, hence, indissoluble.

In I Cor. 7:10-15, St. Paul says, and without any reservation or exception, that there can be no divorce. This law he quotes, too, as the law of the Lord, that is Jesus Christ: "But unto the married I give charge, *YET NOT I, BUT THE LORD*, that the wife do not desert her husband—and the husband do not divorce his wife." In keeping with this is his statement in Romans 7:2—"The woman that hath a husband is bound by law to the husband while he liveth.—So then, if while the husband liveth, she shall be joined to another man, she shall be called an adulteress." Here again divorce is prohibited, and there is no reservation.

The Presbyterian Church recognizes two grounds of divorce, adultery, and wilful and prolonged desertion. The passage of Scripture cited by the Westminster Confession of Faith as authority for the recognition of desertion as dissolving the marriage relationship is I Cor. 7:14-15. In this passage St. Paul deals with what must have been a very common problem in those days, the duties of a Christian wife or husband who was married to a pagan. His opinion and commandment is that the Christian husband is not to divorce the pagan wife, nor the believing wife to desert the pagan husband: "Yet, if the unbelieving deserteth, let him desert; the brother or sister is not in bondage in such cases; but God hath called us to peace."

There is now before the General Assembly of the Presbyterian Church in the United States of America a proposal to amend the Confession of Faith so as to delete from the chapter on marriage the article which recognizes desertion as a Scriptural ground for divorce, the reason being that such a permission is in conflict with the legislation of Christ, and that the meaning of the passage appealed to as Scriptural authority is by no means clear, certainly not clear enough to abrogate a teaching of Christ. Today desertion is one of the most frequent grounds for divorce in the American Courts. Almost 50% of the divorces granted are upon this ground. It is known that in a great many cases so-called desertion is the fruit of conspiracy and collusion. Nothing could be more unfortunate than that a great Protestant Church should seem to sanction this fountain of corruption in our American life.

In the history of the Church up to the time of the Reformation there seems to be no appeal to the passage in 1st Corinthians as permitting divorce and remarriage in the case of desertion. At the time of the Reformation there was a reaction from the high sacramentarian view of marriage as held by the Roman Church. We know that certain of the Reformers countenanced marriages which today would be almost universally condemned. In the matter of desertion we have the case of Carraciolus, an Italian refugee, whose wife refused to leave Italy or become a Protestant. This was wilful and prolonged desertion. Yet when Calvin was appealed to for advice, he hesitated to sanction the marriage of Carraciolus to a second wife, and left it to the Swiss ministers, who gave permission.

The only passage in the Scriptures which could be cited in behalf of divorce on the ground of desertion is the passage of I Corinthians 7-14, and then only with an interpretation which many regard as wresting the Scriptures. No evidence can be adduced to show that the expression "not bound" means that the deserted party had the right of remarriage. The whole passage from verse 10 to 14 may be clearly understood in the following way: Paul's first command is to believing or Christian husbands and wives. Here he only reiterates the command of the Lord as given in the Gospels that there ought not to be a separation or divorce; and if there is a separation, the separated parties may not marry again. The words used by Paul in introducing this teaching, "*Not I, but the Lord,*" and again in verse 12,

where Paul deals with mixed marriages, "*Speak I, not the Lord,*" do not imply a contrast between Paul speaking as an inspired apostle and Paul speaking as a private individual. The real contrast is between a subject on which our Lord himself when on earth gave command, and another subject on which Christ now gives His command through the Apostle Paul. The inference would seem to be that Christ's teaching on divorce applies to believers, and not to mixed marriages. Yet this cannot be pressed too far, for the teaching of Christ deals with marriage as a fundamental human relationship, not merely a relationship between Christians.

Having repeated Christ's law as to divorce and remarriage, Paul proceeds to speak "to the rest," that is, to the partners of the mixed marriages, a Christian and a Pagan. Here he declares that the Christian partner must not desert the Pagan, for their union may be the means under God of saving the soul of the unbeliever. But where the unbeliever is the deserted party, he or she is "not bound," that is, the Christian partner is not bound to put a hindrance in the way of the departing husband or wife and is under no obligation to endeavor to follow up or live with the deserter. This is the common sense interpretation of the passage, and only by reading a great deal into it could the Reformers, or any one today secure from this passage a Scriptural warrant for divorce and remarriage on the ground of desertion.

The framers of the Westminster Confession were evidently cautious and anxious about their interpretation, for they guarded it by the clause "such desertion as can be no way remedied by the Church or civil magistrate." But what but death itself could finally determine that desertion can "in no way be remedied"?

But the serious thing about the Article in the Confession of Faith is that it sets up an authority which is in conflict with Christ Himself. Chrysostom said truly that Christ spake greater and more secret things through Paul than through His own mouth; and we adhere to the principle that we must interpret Scripture by Scripture; and we accept the proposition that laws laid down in general terms by Christ could be developed and amplified by the Apostles, and that what Christ taught in germinal form could have been enlarged upon by one of the Apostles. *But in this interpretation of the passage from 1st Corinthians 7:12-14 we have something altogether different. If that passage gives New Testament authority for divorce and remarriage on the ground of desertion, then we have a teaching of Christ not elaborated or amplified, but denied and set aside. Christ declares that for one cause only can there be divorce. If Paul teaches that there can be divorce on the ground of desertion also, then he is in conflict with Christ, Who teaches that the sole cause or ground of divorce is adultery.* The only possible way to avoid the conflict is to take one of two absurd positions, either that our Lord about the year 59 promulgated through St. Paul a change in the law of marriage and divorce as He has laid it down in the Gospel of Matthew, or that Christ's legislation in the Gospels applied only to believers, whereas Paul's applies to marriages of believers with unbe-

lievers. No one would seriously maintain either position; but unless we take one of these positions we have set aside the teaching of Christ for a later teaching by St. Paul.

Our conclusion, then, is that the New Testament, as revealing the mind of Christ, recognizes but one cause ground of divorce, adultery. When we go beyond that ground and sanction divorce and remarriage upon other grounds, we have parted company with Christ. If a strict adherence to the deliverance of Christ on marriage and divorce seems a severe course to follow when dealing with particular cases, let it be remembered that loyalty to the command of Christ can work but good to mankind in general. The divine laws are not given to us in order that we may indulge ourselves, and the very Book which contains the revelation of the law of God exhorts us to deny ourselves and subordinate the pleasures of time to the principles of life everlasting.

Among those who profess and call themselves Christians, the present crisis in social morality calls for a new dedication to the ideals and laws of Christ, and a purpose to obey them at any cost. Nothing less than this will have the slightest effect in healing the open sore of humanity. The trouble with our world today is a very ancient disease: the vast number of people are, as St. Paul wrote to Timothy centuries ago, "lovers of pleasure rather than lovers of God."

Constructive Thinking Needed

BY JAMES WILLIAMS, D.D.

Thoughtful people, who perfectly sympathize with Doctor Clarence G. McCartney and the committee of the Presbyterian General Assembly which is revising the divorce and re-marriage laws of that church, may be excused if they wonder what this committee and the church will do with such problems as are raised by Jane Eyre, Alexander Hamilton's mother and the wife of De Artremont, the derer. Their endeavor to church into line with the divorce and re-marriage mended. Their method, shape the church law interpretation of Matt. our thinking, question we are not in sympathy.

Desertion is not the church law will eventuate real disease contracted consanguinity, insanity, problems continuously before the civil courts and cannot be side stepped by the church. Unless the church can find a place for statesmanship and church-

We publish in this issue these two articles on divorce and remarriage. Both are from men who profoundly believe in the supreme authority of The Bible, but who approach it from different angles and deal with it by different methods. The Christian Statesman does not presume to judge between them. We simply publish them as two serious attempts to deal with a very serious problem in modern life.

The Editor.

recently sentenced murdering the law of the Bible in the matter of is certainly to be com- which seems to be to entirely by a literal 5:31-32 and 19:3-8 is, to able. With that method

only problem which the ally have to face. Vene- before marriage, fraud, and compulsion are prob-

manship somewhat akin to that of Paul when he dealt with desertion in the Corinthian church, men who are perfectly loyal to Christ will paraphrase his words "marriage was made for man and not man for marriage." In the presence of many present day problems they will cry out to the church which attempts to force inhuman conditions, in the words of Lowell,

"Man is more than constitutions
Better rot beneath the sod
Than be true to church and state
While we're false to man and God."

While, as we have said we sympathize perfectly with the purpose of this committee, we yet believe they are taking up the problem by one handle only. In the first place they are treading upon very slippery ground when they ignore or repudiate apostolic authority in this matter, in order to give a unique value to the quoted words of our Lord. We remember that He said, "I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth." We recall also His words, "Whatsoever ye bind on earth shall be bound in heaven and whatsoever ye loose on earth shall be loosed in heaven". We firmly believe that in these words Jesus granted the right and power to his apostles to complete His teachings and the authority to meet the emergencies of life as they should arise in the progress of His kingdom.

We approach this matter then from the viewpoint of the whole scripture. It is clearly recognized that the Mosaic legislation was imperfect and was left so because of their lack of social knowledge and the ingrained sinfulness of early Israel, and that Jesus lifted marriage to a higher plane by confining divorce to the one cause. But in Paul's advice along side of the Master's words we recognize one of those completions and we firmly believe that this committee is putting too narrow a literalism upon the term adultery.

Before this matter is ever settled we shall have to recognize a few fundamental principles drawn from the Bible.

1. God does not join together because the state does, persons who have no moral right to marry. Close blood relatives, those who by dissolute and licentious lives before marriage have made themselves physically unfit for marriage, insane persons and criminals who, like DeArtemont, have already forfeited their freedom by crime have no moral right to marry and it borders on blasphemy to say that God sanctions such unions because the state makes a mistake and establishes them. Under any Christian government the state has the right and the duty to undo the wrong it has done, even though it acted through a minister of the gospel. The church which attempts by its laws to fasten the stigma of adultery upon those who have sought relief from such spurious marriages and have remarried will find itself deserted and dishonored by those most loyal to Christ. We must then make a sharp distinction between annulment and divorce.

2. When God in His providence puts an end to the estate created by marriage it is equally unjust for either state or church to doom innocent

parties to a futile and one sided bondage. The state is God's minister for good not for evil to men. Were any social advantage gained by compelling a husband, such as was described by Charlotte Bronte, to live in such perpetual bondage to an estate, annihilated in fact, such a course might be justified. But it would require the clearest evidence so to justify it. Leprosy and other diseases which require permanent bodily separation might well fall into the same category.

3. Where any person is guilty of conduct which effectively and irrevocably destroys the estate of marriage both state and church should recognize that fact and shape their laws accordingly. The state as God's minister for good can scarcely be expected to doom the innocent partners of felons, deserters to such futile slavery on the ground of the literal application of a single passage of scripture, which is modified by the later instructions of one, who we believe rightly claimed, "I have the mind of Christ". The civil law does not deal so with the sources of its authority.

We believe that the time has come for churchmen as well as statesmen to do some real constructive thinking along the line of Paul's suggestion, "The letter killeth but the spirit maketh alive". The time has come to deal with the moral precepts of the Bible as the jurist does with common law sources, namely, extract the principles embodied in the original form of their presentation and apply those principles, rather than the letter, to the present day conditions and needs. If we do that we shall have something like the following conclusions.

1. Marriage is a contract, which when lawfully entered establishes an estate which should continue for life.

2. When for any reason the state unites two parties who have neither the moral or legal right to marry or who cannot enter or sustain that estate, its right and duty, as God's minister, is to declare that marriage null and void, and the church should give full faith and credit to such acts.

3. When for any reason or in any way either partner in that estate willfully destroys that estate by adultery, irremedial desertion, or felony which results in practical life imprisonment, the state has the right to give to the innocent party freedom from those bonds and the church should give full faith and credit to such acts.

4. Whenever by an act of God either party is rendered totally unable longer to sustain that estate and is removed bodily and permanently from it, the state should grant freedom to the other party should they desire it and the church should accept that act for its members.

We are fully aware that all of these principles are capable of abuse and lax application in both civil and ecclesiastical law. But to turn back to flat literalism because we are unwilling to devise safeguards to living principles is to lay ourselves open to disloyalty and a charge of intellectual laziness. The time has come for frankly and squarely facing this whole problem of marriage, divorce and remarriage in the light of the whole Bible, the Christian theory of government, the science of the law, the experience of the

world and the needs of the present day. We are just as sure that no solution will ever come by retreating into a futile literalism by applying a single text of scripture. Many will cut the foundations from under such appeal to Matthew's gospel by standing squarely on Mark 10:2-12 and Luke 16:18. We have repeatedly heard Episcopalian as well as Roman Catholic clerics do it. The present state of affairs in America is intolerable but the only relief that will ever come will be through a recodifying of the laws of both church and state. This new code must be based squarely on all Biblical principles which touch these matters.

The Mormon Gospel of the Kingdom

BY R. C. WYLLIE

To make an effective appeal for the Christian amendment to the National Constitution, an appeal that will influence the modern mind, its practical value must be clearly established. One of the most effective ways of proving its practical value is by showing its vital connection with the various practical reforms now engaging the attention of all good citizens. Of these practical reforms the principal ones are, law enforcement, especially the Volstead law for the suppression of the liquor traffic, laws for the protection of the Sabbath, divorce reform, moral training in the public schools, and for the suppression of the Mormon menace. Of these none is more vital just now than the one last named.

It is in response to a request from the field that this article is written. Evidently National Reform platform speakers realize the necessity of presenting the argument for the Christian Amendment in the most practical form, and there is no other form more practical than the one here suggested. The Mormons propagate a doctrine of the kingdom, and a theory of civil government thoroughly antagonistic to the views held by the founders of this Republic. This is acknowledged by their own writers. They hold that the true gospel was utterly lost about the beginning of the fourth century of the Christian era, and was recovered by the founder of Mormonism a little more than a century ago. This claim itself should awaken the suspicions of all American patriots, since the Mormon doctrine declares the non-existence of true Christianity for well nigh fifteen centuries, and utterly denies the Christian character of our civilization and the accuracy of our Supreme Court decision that "this is a Christian nation."

To prepare the way for a clear presentation of the Mormon issue it may be advantageous to state that America is offered the choice of three different theories of the kingdom. The first is the Medieval Roman Catholic theory which teaches the supremacy of the Pope in both Church and State. It is enough for the present to state that this theory has been formally rejected, but it still requires great diligence to prevent its intruding itself into places of power while Protestants are not watching. The second of these theories is the Mormon which closely resembles the Roman Catholic, and which we are now to consider. The third is the genuine Christian theory which America has in a mutilated form, and which the National Reform Association is striving to make perfect.

It is not necessary to present in this discussion all the strange doctrines of Mormonism, but it will conduce to clearness of understanding if an outline be presented of those doctrines which are distinctly political. Beginning with the Mormon doctrine concerning God, it should be observed that they hold that there are many gods, and that they all have material bodies. There is room in the universe for an infinite number of deities. The only god, however, with whom we have to do is Adam, who came to this planet with one of his wives, and we are all his offspring. By strict conformity to the laws of the divine kingdom according to Mormonism, chief among which seems to be the practice of polygamy, any man may become a god and start a kingdom of his own somewhere in this wide universe.

Since our Adam-god is the supreme ruler of our universe, there is no legitimate civil government except what he appoints, that is, the Mormon hierarchy is the only power that has any right to exercise civil authority on this planet. This authority has been given to a chosen few who are superior to all others. They constitute a priesthood to whom God makes revelations of his will, so that the entire process of governmental administration is directly under God through his inspired priests. The Mormon prophet is the head of this hierarchy, and his word is supreme law. This is the only civil government therefore that can be regarded as having any right to exist. All others are doomed to destruction sooner or later because they are in rebellion against the government of God as exercised through the Mormon priestly hierarchy. In the mean time, however, it is considered best to feign submission to the powers that be.

The essential elements of the Mormon kingdom doctrine and its relation to civil government are not usually embodied in statements of Mormon principles intended for general circulation. In reading many of these statements one might almost think that he has come into possession of a recast of Presbyterian or Methodist doctrine. We will therefore be obliged for the most part to go to documents not easily obtained by the general public.

One would naturally expect to find in the volume known as "Doctrine and Covenants" a full statement of the whole Mormon creed, since this work is supposed to contain all the alleged revelations given to Joseph Smith, the founder of Mormonism. While its references to the kingdom are many they are mostly very vague and indefinite, and are often clothed in language very similar to that employed by evangelical Christians. But if the reader keeps in mind the fact that Mormons hold that all professing Christians except themselves are apostates and that they are in open rebellion against the government of God, he will have no difficulty in grasping the idea that their teaching is that Mormonism is the only true Church and kingdom of God on this planet, and that the only safety for both individuals and nations is submission to the Mormon hierarchy. With this fact in mind let us read in "Doctrine and Covenants," Section 64, the following, which is part of an alleged revelation delivered by Joseph Smith the prophet to the Elders of the Church at Kirtland, Ohio, September 11, 1834: "4, I will be merciful unto you, for I have given unto you the kingdom."

“5. And the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith Jun., through the means I have appointed while he liveth, inasmuch as he obeyeth mine ordinances.” These explanatory statements taken in connection with this brief quotation will be a sufficient introduction to the more extensive quotations now to follow.

In the early years of Mormonism, Orson Pratt was one of the Twelve Mormon Apostles. He published a discussion of “The Kingdom of God.” It begins with the following statement: “The Kingdom of God is an order of government established by divine authority. It is the only legal government that can exist in any part of the universe. All other governments are illegal and unauthorized. God having made all beings and worlds, has the supreme right to govern them by His own laws, and by officers of His own appointment. Any people attempting to govern themselves by laws of their own making and by officers of their own appointment, are in direct rebellion against the Kingdom of God. The antediluvians were overthrown by a flood because they rejected the government of the Almighty, and instituted their own government in its stead.”

“The Almighty has decreed to rend and break in pieces, all earthly governments, to cast down their thrones—to turn and overturn, and break up the nations—to send his messengers, and make a way for the establishment of the everlasting kingdom, to which all others must yield or be prostrated never more to rise. Awake then, O ye nations, for with you the Lord hath a controversy! His kingdom is now for the last time organized upon the earth—all nations are invited to become citizens—it is the only government of safety or refuge—upon all the earth—it hath its seat in the everlasting mountains—its dreadful majesty shall strike terror to the hearts of kings in the day of His power.”

This claim that the founding of Mormonism is not only an act of God for the reintroduction of His kingdom in the world, but is also the last time God intends to attempt this gracious act, reminds the writer of a little experience of his own in the summer of 1889. It will be remembered that President Woodruff was then the “prophet, seer and revelator” of the Mormon hierarchy, and that this was the year previous to the manifesto allowing the discontinuance of polygamy. Being in Salt Lake City for a few days, I had the opportunity of hearing President Woodruff preach. His text was Isaiah 2:2; “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” President Woodruff had no small measure of pulpit power. It was the easiest thing in the world to persuade his Mormon hearers that this prophecy was in process of fulfillment right before their eyes. In fact they themselves were the instruments of its fulfillment. First, there was the Mormon hierarchy which was the re-established kingdom of God on earth, right there in the heart of the Wasatch mountains. And in the stream of immigrants constantly moving into Utah, certainly there is to be seen the fulfillment of the prophecy that all nations shall flow into it. To those benighted people nothing could be plainer than this.

Another of the twelve apostles in the early days of the Mormon hierarchy

was Pearly P. Pratt. He is the author of the "Key to the Science of Theology." He discusses the Mormon system with some degree of thoroughness, holding forth the idea of two orders of priests who are endowed with a superior degree of intelligence. He teaches that "among these intelligences some were more noble, that is to say, more intelligent than others."

"And God said, these I will make rulers in my kingdom. Upon this principle was manifested the election, before the foundation of the world, of certain individuals to certain offices, as written in the Scriptures.

In other words, certain individuals, more intelligent than the others, were chosen by the Head to teach, instruct, edify, improve, govern and minister truth and salvation to others, and to hold the delegated powers or keys of government in the several spheres of progressive being. These were not only chosen, but set apart, by a holy ordinance in the eternal worlds, as ambassadors, foreign ministers, priests, kings, apostles, etc., to fill the various stations in the vast empire of the sovereign of all."

"Jesus Christ being the first Apostle thus commissioned, and the President of all the powers thus delegated, is Lord of lords, and King of kings, in the heavens and on the earth. Hence this Priesthood is called the Priesthood after the order of the Son of God. This priesthood, including that of the Aaronic, holds the keys of revelation of the oracles of God to man upon the earth; the power and right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain and establish constitutions and kingdoms; to appoint kings, presidents, governors or judges, and to ordain or anoint them to their several holy callings, also to instruct, warn or reprove them by the word of the Lord.

Men holding the keys of the Priesthood and Apostleship after the order of the Son of God, are His representatives, or ambassadors to mankind. To receive them, to obey their instructions, to feed, clothe or aid them, is counted the same, in the final judgment, as if all had been done to the Son of God in person. Indeed, such ambassadors will be the final judges of the persons or nations to whom they are sent."

President John Taylor, another of the twelve Apostles, is the last of the Mormon writers whom we will quote to establish our contention that the Mormon system of civil government is hostile to the government of the United States. He is the author of a work entitled "The Government of God." He maintains that to make the authority of kings and queens legal they must be called of God. In Israel those kings that were duly anointed and acknowledged were also priests. Proceeding with the same line of thought he says, "It is very evident from what has been shown, that there is no proper government nor rule upon the face of the earth. . . . It requires more wisdom than that which emperors, kings, princes or the wisest of men possess, to bring out of the wild chaos, the misery and the desolation that have overspread the world, that beautiful order, peace and happiness portrayed by the prophets as the reign of the kingdom of God." "Men are now usurpers. Will this always last? No. . . . If the government and laws

of heaven are known and observed on the earth, they must be communicated or revealed from the heavens to the earth."

In brief his exposition of Mormon political science is this: The government of the United States like all other governments is illegal. There can be but one perfect government—that which is organized by God—by apostles, prophets, teachers, evangelists. It is not consistent that the people of God should organize or be subject to a man made government.

There are many very objectionable features of Mormonism pointed out by writers and lecturers from time to time, but all things considered, the feature to which attention is here called is the worst of all. Take in at a single glance all that this feature includes: No legitimate government on earth except the Mormon government, established through Joseph Smith, Jr., a little less than a hundred years ago; a government through the Mormon priesthood; by direct revelations from God through that priesthood; this priestly authority so absolute that all people, rulers and governments are under obligation to submit to it; all men as citizens under obligation to vote and perform all duties of citizenship as directed by the priestly hierarchy. Our easy-going American citizens may treat with indifference, or regard as a joke to be laughed at, these preposterous claims of the Mormon hierarchy, and think them too absurd ever to be realized, but think for a moment how much of this power is already wielded by the Mormon hierarchy. It holds an immense amount of wealth so that the business world is afraid of giving it offense. It has that world by the throat and is able to command it in no small measure as it will. It holds the balance of power in a number of our states and can dictate the selection of state officials from the lowest to the highest, and can choose the men who represent those states in the Congress. The word of command that goes forth from the palace of the Mormon prophet, seer and revelator, may even decide who shall be President of the United States. Polygamy as taught and practiced under the Mormon system is bad enough, but this and a multitude of other crimes are possible only because of the Mormon treasonable system of civil government.

Some Mormon Factions

BY HENRY PEEL

There have been many factions of the Mormon Church, since its inception, nearly a century ago. Beadle enumerates twenty-five. Some of these were short lived, others amalgamated to form still other factions, like the Josephites.

This tendency to schism indicates an absence of unity and brotherhood in the system.

The Utah, or Brighamite faction, with headquarters at Salt Lake City, is largest in numbers and most widely known. Its unsavory history is notorious. It continues to circulate the infamous doctrine of polygamy and much vile materialistic teachings concerning the nature of God, or rather of gods—for they are polytheists as well as polygamists. As part of their rites, they include a blasphemous endowment ceremony, which contains a disloyal oath of vengeance.

At a recent meeting addressed by Mrs. Lulu Loveland Shepard in Pittsburgh, Pa., two girls, missionaries of the Mormon Church, attended for the purpose of circulating their misleading propaganda literature. One of them admitted that she believed polygamy is right and brazenly attempted to justify her belief, by referring to Old Testament characters. The promise made by the Mormon Church leaders, nearly forty years ago, that they would cease to inculcate polygamy, is wilfully violated. Not only do they continue to disseminate the teaching in their book "Doctrine and Covenants," but they must have inculcated the belief into the minds of those two girls, else how would they have been so ready to justify the practice.

The Josephites, or Reorganized Mormons, have their headquarters at Lamoni, Iowa. They came into being in 1860, as the result of several factions amalgamating. Today they denounce polygamy and even deny Joe Smith's connection with the so-called revelation. Unfortunately for their claims, Jason W. Briggs, one of their founders, professed to have a revelation in 1851, which admits that polygamy had been received as a celestial law by the early branches or factions which eventually formed the foundation of the Reorganized Church. It is fair to state that the Reorganized branch does not now accept the polygamous revelation. Their effort to exonerate Joe Smith from all blame, however, is really an effort to hide the facts. The original founders of the sect, knew of Smith's connection with the evil business and the first issue of their official organ admitted it. For those who desire further information along this line we recommend "True Origin of Mormon Polygamy," by Chas. A. Shook. The Josephites are at present suffering from an internal disorder. A seceding faction called the "Group of Protestors," with the official name, Church of Jesus Christ, has recently broken away from them. Richard B. Trowbridge, first general auditor of the Josephite Church, issued a booklet of some 70 pages, in July 1927, in which he says he prepared a 300 page report of irregularities, which the Church leaders suppressed. His charges are serious, and will no doubt tend to aggravate the dissention.

A letter in the December issue of *Zion's Advocate*, indicates that certain Josephites have combined the business of preaching and selling stock, in a way that reminds one of the highly developed business operations of the late Joseph F. Smith, of the Utah Church.

Another faction known as Hedrickites, and calling themselves the "Church of Christ" claims an unbroken succession from the original prophet Joseph Smith. Though small in numbers, they hold the Temple lot at Independence, Mo. David Whitmer, one of three witnesses to the Book of Mormon, became a member of this faction. They appear to discard all revelations later than 1833, and declare that though Smith was a true prophet for a while, he afterwards became a fallen prophet. It is strange how the various Mormon factions differ in their views regarding which productions of Joe Smith are true and which false. The Brighamites accept the Pearl of Great Price, but the Josephites will not. On the other hand, the Josephites accept the fraud of the inspired translation of the Bible and the Brighamites do not. Then the latter suppress the

book written by Lucy Smith, mother of the prophet, in its original form and the Josephites circulate it. It just depends upon how the various writings fall in with their own peculiar views, as to whether they accept or reject them.

The Hedrickites are great on visions and speaking in tongues, as are another small faction, "The Wipperites." The Hedrickite monthly periodical, "Zion's Advocate" describes several visits made in the early months of 1927, by John the Baptist, to one of their members who resides in Northern Michigan. They apparently have some scheme on foot, possibly in connection with the hundredth anniversary of the founding of Mormonism, which will be in 1930.

The more we delve into this eccentric cult, the more we are convinced that Barnum was right. Equally we are impressed by the fact that they are all Mormons and all obsessed by that un-American purpose of absorbing all government, family, church, and state into one supreme, all embracing hierarchy. In its aspirations this hierarchy goes even further than the Vatican for its ideal is direct elevation of its members to places of authority as Apostle Reed Smoot is in the Senate, while Rome's ideal is indirect control by church discipline over civil rulers.

We must not forget however, that although there is much of what appears to be nonsense in the Mormon cult, there is a menace to our national welfare underlying it all. The doctrine of polygamy is a constant menace to our home life and to the morality of our people, but the insistence of the Mormon hierarchy that God has given them exclusive authority to rule and govern in His name is a challenge to our American ideal of the independence of the civil government, of all ecclesiastical authority.

Respect for Authority Shown by Jesus Christ

A writer in the *Pittsburgh Christian Advocate* makes the following timely statements on the matter discussed in the above item.

"A lawless age needs to learn Jesus' unselfish respect for authority. In His own time the statutes were largely made by a foreign power and the religious rules imposed by a selfish ecclesiasticism, while in our day democratic procedure is generally followed both in Church and State. In disregarding a few of the traditions, He obeyed the original spirit of the law. Our courts are crowded with cases where men who call themselves patriotic Americans are selfishly striving to violate the spirit of the law through technicalities. The Christian patriot of to-day must begin where Jesus began and walk with Him along the patience-trying road of loving conformity to the laws and customs of the land before he can earn the right to climb with Him the high and difficult path of loyal opposition to the established order."

A person can not rightfully claim to be a follower of Jesus Christ if he refuses to obey the laws of the land because they interfere with what he is pleased to call his personal liberty. The Apostles of our Lord taught and practiced the principle that we ought to obey God rather than man, but the citizen who sets out to disobey any human ordinance ought to have unanswerable proof that such a law is in conflict with the law of God.

The secular theory of government assumes that religion and civil government issue from totally different sources. Religion and civil government on the contrary, have but one origin; they flow from the same divine source.

EDITORIAL

The Socializing Value of Religion

The December issue of "THE OHIO TEACHER" contains a number of articles dealing with the various forces by which young people can be trained for the duties of citizenship. One of the most important consists of an address by Edward Alsworth Ross, Professor of Sociology, in the University of Wisconsin, under the title, "Socializing Influence in Child Life." In considering the place of religion in this process he speaks first of "Fear of God as a basis of good character." He calls this "a hoary method to socialize by means of heaven and hell. The idea is that every boy shall be drilled to believe that he will have to account to God for what he does, and if he has done wrong he will be punished either in this life or in the next." Professor Ross declares his belief in the Gospel, but he adds that "as a man of science, I must pronounce the conviction that social character can rest on nothing but religion, as one of the hugest delusions in the world today." He concludes this section of his address with the following statement: "The religious elements of greatest value in socializing youthful character are not the divine penal system—with its commandments, guilt, punishment and reward, not the prospect of the day of judgment, but the ideals which a noble religion holds up and its philosophy of the value of the various possible goals of human endeavor. Just here is where religion becomes a mainspring for what may be termed 'the sacrificial life.'

The first question that should be raised concerning the issue here presented is this: is there any class of religious teachers, either lay or ministerial, who hold that "social character can rest on nothing but religion?" The present writer has come in contact with a great many teachers of morals and religion, has read a great many works dealing with this problem, and has carefully studied many theological systems, but has never yet come into contact with the idea that people can be made moral by the fear of hell and the hope of heaven only.

Instead of advocating the theory that there is no other than the religious force to be employed, which Professor Ross mistakenly seems to think consists wholly of the hope of reward and the fear of punishment, they invariably present this as one chief influence for directing the youth in the path of righteousness. Doubtless, the most common way of procedure in the beginning has been to deter sinners from an evil life by showing that it will invariably lead to ruin unless it is abandoned. But this is invariably followed by other appeals. Perhaps it would be better to raise the question whether moral character can be developed without religion rather than by the inquiry whether religion is the only influence that can be used. We are often told of fine characters that have been developed without a single appeal having been made to religion; that certain men and women have possessed all the qualities of goodness claimed to belong exclusively to Christians,

who have never been connected with any religious society, or made any use of the established means of grace. But who can tell to what extent those same fine characters have been influenced unconsciously by the religious atmosphere of the community in which they have lived, and the religious truths which they have unconsciously come to believe? Is there not a deep-seated conviction in every human breast that we are responsible to the Supreme Being, that we must render to Him an account of the deeds done in this life, and that we will be rewarded or punished accordingly?

Instead of appealing to the Ten Commandments, or to the moral teachings of either prophets, apostles, or evangelists, it might be well to call attention to some of the discourses of Jesus Christ, who, by general consent, is to be regarded as the greatest teacher that ever lived. In His sermon on the mount, He speaks of some who are in danger of hell fire, and seeks to induce them to live better lives by fear of that fate. In Matthew 10:28 he says, "Fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." In Matthew 23:13-33, where He pronounces woes upon the Pharisees, the climax is reached in the words, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Evidently our Divine Lord believed that religion, even its most awful features, must be used in the development of moral character. Certainly religion should become a mainspring for what may be termed "the sacrificial life." And while, with boys who have been brought up in Christian homes, trained in Sabbath schools, and have acquired the church-going habit, appeal may be made at once to this lofty motive, this cannot be done with the rank and file who have not had such environment or enjoyed such training. They must be "saved by fear, pulling them out of the fire."

The question keeps rising constantly in the mind of the writer, why does this University Professor speak as he does about this matter? Is he seeking to justify the common practice of excluding religion from state educational institutions? Does he hold that because there are other than religious motives for a good life that therefore, teachers employed by the state should confine themselves to the use of these other motives and leave the religious motives to preachers and parents and Sabbath School teachers? Does he mean to imply that the state bears no responsibility for teaching those principles of national religion which are constantly used by the state and without which no one can become a good citizen? In some states, as in Pennsylvania, the oath in certain cases contains the clause "as you shall answer in the day of judgment." Should not such a political use of religion be employed in the rearing of a generation of moral citizens? Is it possible to make good citizens without religion? Washington did not think so. In his farewell address he said, "Let us with caution indulge the supposition that morality can be maintained without religion. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Reason and experience also forbid us to expect that national morality can prevail if both are excluded from our systems of public education.

Tolerance

Among all the virtues of life admired by the American people and practiced by many of them, none ranks higher in public estimation, than the virtue of tolerance. It is a splendid characteristic of Christian civilization, that has been potential in making America what she is today. It is one of the virtues which lubricates the wheels of society and suffuses all life with a kindly, genial spirit. It makes for rapprochement of all classes, sects and creeds. It eliminates misunderstanding and artificial divisions and bitterness. It brings out the best in all well disposed persons.

The opposite is just as true. Intolerance or bigotry, as it is often called, is a vice. It is one of the worst, for it is a virtue turned sour. It is loyalty turned to stubborn malevolence. A glance into history and we see that it has left behind it a trail of blood and misery and blasted hopes; that it has as often destroyed itself, as the objects of its antipathy. We see today, that it disorganizes life and destroys society. It brings out the worst in all men and clouds all life with bitterness and hatreds.

Having thus expressed ourselves, perhaps it would not be amiss to inquire just what it is we are thinking about. It is so easy to use words like algebraic symbols and go astray because we put contents of meaning into them, different from that of others, often different at different moments of our experience. The dictionary tells us that "tolerance is the feeling or habit which disposes a person to be indulgent toward those whose opinions or practices differ from his own."

Suppose we apply this to concrete examples. Here is a communist. How or why he is in America, is perhaps strange to us. But he is a human being and for my sake and for his and the community's sake, I must practice toward him this great Christian virtue. I must begin by cultivating it in my feelings toward him. I must not hate him, or despise him, but out of generosity must indulge him in his opinions and practices. Just what in my conduct, does that require me to do toward him, in order to live up to my Christian American ideals? First of all, I must guarantee to him his inalienable right to think what he pleases and live his faith up to the point where it trespasses upon the rights of others. If he wants to organize a community of kindred spirits, let him do it. Nor should his life, liberty, or peace of mind, be jeopardized by any action of mine which is motivated by his opinions and practices. The highway of life is his, as well as mine. Let him travel his own way afoot, on horseback or in an auto; alone or in company. That is toleration. But true toleration does not forbid me laughing at him, if he seems ridiculous to me. It does not prevent me talking over his views with my children, or my fellow citizens. It does not prevent me arguing with him, if he gets up on a soap box, or goes into print. It does not compel me to listen passively, while he abuses the government which I love. It does not compel me to stand by in supine inaction, if he incites to riot against the institutions which my forefathers have built up. It does not prevent me refusing to employ him in my business, if he incites discontent, or destroys discipline. It does not require me to vote for him for president. I can

be a truly tolerant man and laugh at him or argue with him; I can instruct my children and neighbors in his fallacies and dangers; I can file complaint against him if he incites to riot, or refuse to employ him, if he hinders my business; I can refuse to vote for him for any office and still be a genuinely tolerant man. The reason is evident. While tolerance is a great virtue, loyalty is greater. Where loyalty and tolerance must part company, I must show the door to tolerance. I must be loyal at all costs. But loyalty never forced any man into real intolerance. It does compel true men to be intolerant where wrong is being done, or the truth is being hindered.

Just now, certain persons are being roundly abused by the press and the popular orators, because they are observing these natural limitations of tolerance toward Mormons and Roman Catholics. Every man who dares to laugh at their absurd claims, or argue against what he considers their errors and dangerous fallacies, who by voice or pen dares to oppose their peculiar aims and purposes, who refuses to vote for them for public office because of their allegiance to a hierarchy that seems to him to set itself over our government, every such man is called an intolerant bigot and scorned as unworthy the name American. But is this charge just? Not until such a man denies to Mormons or Romanists their right to life, liberty and the practice of their religion, up to the point where it trespasses upon the rights of others. So long as he abstains from persecution in any form and treats them kindly and respectfully, he is no bigot. He cannot justly be charged with intolerance. But if any man believes such religionists to hold to error; if he believes their views to be inimical to society, or subversive of his government, he has both the right and the duty to speak or write against their views, to appeal to the law against aggressions they make upon it, to refuse to vote for them for any office where their influence would clash with his own, to meet them in the forum of education or politics, with all the weapons of reason and thought. It is moreover the most dangerous and diabolical intolerance and bigotry that denies to any American citizen his rights to defend his views, because Mormons and Romanists object, or denies him the right to set up any personal requirement for his own vote, whether it be red hair, Republicanism, or Protestantism. Religious views have social bearings, as well as tariff views, or states rights. Especially, is this true, where religious views impinge upon politics. So long as the conflict remains in the sphere of thought and reason and avoids trespass upon the rights of others, no man can be rightfully called a bigot because he is obedient and loyal to his own vision.

Did He Think It Through

To most of the speeches of President Coolidge, we can give a most cordial assent, but to the following we can only respond with a most emphatic dissent.

"For a nation to be unreasonably neglectful of the military art, even if it did not invite and cause such aggression, as to result in war or in abject humiliation, must finally lead to a disastrous disintegration of the very moral fiber of the nation."

So that when the nations "learn war no more, it will not be the millennium of the kingdom but a time of rotten fiber." Just what the President had in mind when he uttered these words, we cannot say but the most charitable conclusion is that he has accepted this tidbit of German Kaiserism from Bernhardt as a commonplace of thought, without thinking it through. It will take more than his facile phrase-making, to convince us that the science and art of war are essential to the sustaining of individual and social morality. We have never uniformly been a highly prepared nation, but the times when we have been best prepared, mark the sags in the moral idealism of the nation and those periods when the shoulder straps were most unpopular, have rather been the periods of moral progress. To speak plainly, this expression unless it is explained away, will do more to destroy the good influence of President Coolidge's many splendid utterances than all his enemies could say in fifty years. It is the fly in the ointment that should be fished out as speedily as possible.

THE BULLETIN BOARD

Pray for God's blessing upon the government.

Every victory of non-Christians is a step backward.

The courage of delusions wrecks nations.

A knowledge of the Bible is the beginning of true political science.

Don't send my boy where your girl cannot go.

The kindest thing we can do for the Jew is to perfect civic Christianity.

Achieved your ideal? Time to create another.

It is too late to advocate peace after war is declared.

Not a new Christ but obedience to the Christ of the Bible.

Bad and weak laws create criminals.

Only ignorance denies the right of the state to impart religious knowledge.

The sorrows of Menken are the sorrows of Satan.

The Goddess of reason is forgotten in France.

Christ still reigns in the hearts of millions of Frenchmen.



Devotional Page



Government Encouraging Alienism

Hezekiah, the fifteenth king of Judah, did splendid work in keeping up the moral and spiritual ideals of his kingdom, during his fairly long life. This was completely destroyed in twenty-five years by the eclectic policy and the excessive toleration of his son Manasseh. Let the Bible tell the story.

II KINGS 21: 1-7 AND 9.

Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzi-bah. And he did that which was evil in the sight of the Lord, after the abominations of the nations, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them. And he built altars in the house of the Lord, of which he said, In Jerusalem will I put my name. And he built altars for all the host of heaven in the two courts of the house of the Lord. And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set the graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name forever.....But they harkened not: and Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel.

We have no doubt that Manasseh thought that he was a very broad-minded, tolerant, progressive Statesman. Much of what is here attributed to him, he doubtless would have charged to the desires of his people. He merely let them have their way.

The king, under Israel's form of government, had no right to invade the province of the priesthood and determine the rights of the people. But it was his right to be a leader of the people, as his father had been. It was his business to worship the God of Israel in his temple, to study the sacred books and rule his kingdom in accordance with their teachings. Instead of this, he neglected the worship of God and encouraged every idolatrous cult of the surrounding nations. In this way, he began that down grade moral and civil course, that social disintegration, which finally destroyed his kingdom.

It is perfectly true, that after twenty-five years he was converted and during the last thirty years of his reign, he tried to recover the ground he had lost. He merely discovered that it is easier to start a stone to rolling down hill, than it is to stop it in mid-course.

Secularism, in a Christian nation, works precisely as the policy of Manasseh did in Israel. There is a subtle influence of government, which however men may seek to eliminate it, works for or against the true religion of Jesus Christ. In a Christian country, this subtle influence of secularity or neutrality, as its friends describe it, works for the submergence of Christian influence and practice, and the encouragement of every anti-Christian social ideal and organization. This policy of secularism, in the first seventy years of our history, encouraged the development of political Romanism, and political

Mormonism and eliminated moral and religious elements from public education, encouraged the entrance of materialistic philosophy and pagan culture in education in place of it, and has made it a matter of patriotism to decry the historic American ideals and ridicule the Christian founders.

During the last seventy years, we have been slowly and in toilsome struggle fighting our way back to solid Christian civic ground in these matters. But we are still hindered by a blind fanatical subservience, on the part of many otherwise sound Christians, to this God of French atheism, brought here in the formative days of our government, which we now know as secularism.

Whoever was responsible for bringing in that idea of government with its fatalistic notions of sovereignty and its materialistic antagonism to all spiritual obligations of government, we Christians today are responsible for keeping this idol in our temple of civic liberty. It will always poison our social life and finally destroy our cherished institutions of self-government if kept there.

Self-governing and self-governable character, an unfailing altruism and the presence of the Holy Spirit in the hearts of all men, are essential to the success of any republic. Every one of these conditions is destroyed or banished by this policy of secularism. The only thing that has prevented the full, inimical results of this policy so far and is enabling us to make any sort of progress, is the vigorous evangelism of the churches, but the only thing that will hold the ground obtained, is a Christian policy in the government which excludes the secular ideal entirely.

Arise, O Lord of hosts;
Be jealous for Thy name,
And drive from out our coasts
The sins that put to shame.
O Lord, stretch forth Thy mighty hand, and
guard and bless our fatherland.

Thy best gifts from on high
In rich abundance pour,
That we may magnify
And praise Thee more and more:
O Lord, stretch forth Thy mighty hand, and
guard and bless our fatherland.

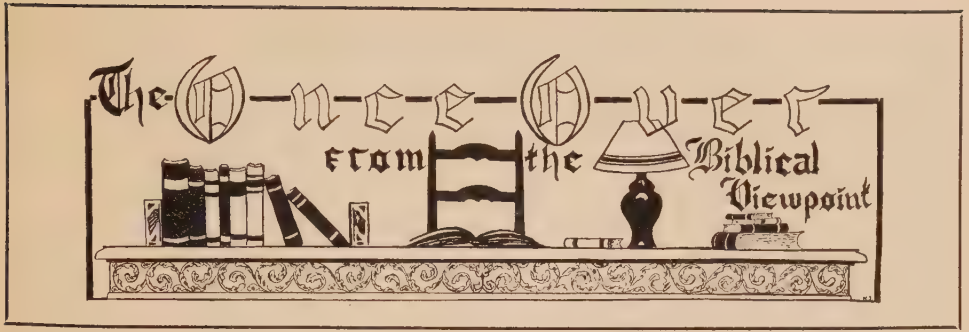
The powers ordained by Thee
With heavenly wisdom bless;
May they Thy servant be,
And rule in righteousness:
O Lord, stretch forth Thy mighty hand, and
guard and bless our fatherland.

Give peace, Lord, in our time;
O let no foe draw nigh,
Nor flawless deed of crime
Insult Thy Majesty:
O Lord, stretch forth Thy mighty hand, and
guard and bless our fatherland.

PRAYER

May Thy servant, O God, whom we have chosen to minister to our material needs, do this work in reverence to Thee and in humble dependence upon Thy favor. May the subtle influence of our government ever be Christian; promoting truth and righteousness and discouraging falsehood, selfishness and immorality. May thus the conditions of stable progress be our portion. In His name we ask it. Amen.

A NUMBER of the European Protestant ministers have a reading knowledge of English and would be glad to receive copies of American religious papers and good secular journals. Any of our readers who would like to send copies of such magazines to people who would greatly appreciate them, may have names and addresses furnished them by addressing Rev. Kenneth D. Miller, 105 East 22d St., New York."



THE PRINCIPLE OF INTERPRETATION OF THE EPISTLE OF THE HEBREW. Arthur Cleveland Downer, D.D. Published by Charles Murray, 11 Ludgate Square, London. Cloth, 148 pages.

In this scholarly yet readable book, the author attributes the epistle to Apollos and regards it as a simple appeal by a believing Hebrew, to his fellow believing Hebrews, urging them to separate themselves from Jewish nationalism as it existed just prior to the fall of Jerusalem and to merge themselves into the growing world movement of Christianity. He interprets everything in the epistle as contributing to this appeal. Gentile Christians are interested in it only academically, as revealing the sources and the evolution of their religion. But what a blessing that has been to them. In no book of the Bible is the priestly office of Christ so fully and clearly presented.

The readers of the *Christian Statesman* will be interested mainly in chapter 13 which reveals the transferring of the kingdom from the earth, as it was in the time of Moses, to heaven where Christ is today. While it does not deal with our particular ideas of Christian Civil Government, it lays the foundation for them in the Christology of this book. For years we have been using this principle, imperfectly, in teaching this epistle and are thankful for the precipitating effect of the reading of this book.

THE A. B. C. OF PROHIBITION. Fabian Franklin. Harcourt, Brace & Co., New York City. Cloth, 150 pages.

Probably most people will be misled, as we were, by this title and imagine a book which presents the fundamentals of prohibition. Instead, it is wet propaganda.

The author is advertised as a publicist. Perhaps he is, but we hope he puts more accuracy and sanity into his other works, than has gone into this. Through these 150 pages, he rolls all the musty chestnuts that the wets have been using against prohibition for fifty years. Now they are used like loaded dice against Federal Prohibition and partly in favor of state laws.

As a sample of the accuracy of statement on page 23, "The Constitution as it was before the Eighteenth Amendment.....contained no prohibition of any personal act, however criminal."

Yet in Article VIII we read, "Congress shall have power to provide for the punishment of counterfeiting."....."To define and punish piracy." Amend-

ment XIII. "Neither slavery or involuntary servitude.....shall exist within the United States." What difference is there between forbidding private business in slaves and the liquor trade, so far as prohibition in constitutional law are concerned.

Here is another. "The attempt to enforce prohibition costs a lot of money. Congress appropriates about \$30,000,000 a year." But he does not tell his readers that the Enforcement Department turns into the treasury through the United States Marshall's office, considerably more than Congress has so far appropriated.

Such slippery, evasive, half truths, seem to be his forte. He dilates on the evils of this contention about prohibition between citizens and pleads with those who are supporting it to allow its nullification in order to secure peace. But he offers no guarantee that as soon as the liquor trade is established again in Maryland, New Jersey and New York, they will not take up the war against the dry laws in every other state as before. It was that conscienceless aggression upon dry territory that drove all prohibitionists to national prohibition.

This book is valuable only to trained workers, to give them what mendacious liquor propagandists are saying in book form. To the unlearned on the subject it would be deceptive.

JEWS AND CHRISTIANS. Quarterly Magazine, Vol. 1. Edited by B. A. M. Schapiro. Published by the Hebrew-Christian Publication Society, Bible House, New York City.

New friends are always welcome in our sanctum. This month a new friend came in the form of a magazine entitled, "Jews and Christians." The purpose of the magazine is to draw the races together in mutual understanding and appreciation. It is a splendid Christian conception and is worked out with vigor and intelligence. One article in particular, entitled "To my People" by the editor should be in the hands of every Christian and Hebrew leader in the United States. In it, he comes squarely upon the position of the National Reform Association that to have real friendship between the races, the Hebrew must cease his efforts to change Christian American customs and institutions to suit the view of the Hebrews. As he tersely puts it in one paragraph, "The Jews must cease trying to make Christians observe the Jewish Sabbath." Again he says, "What right has a man who came to America with a pack on his back a few years ago, to try to change our customs and institutions." His appeal to the Christian for sympathy and the purging out of race consciousness and antipathy, is just as vigorous and timely. May the blessing of our common "Father in Heaven," rest upon this effort.

The publication of this magazine is to depend upon the free will offerings of its friends, so if you want it, send them an offering.

It is surely as commendable to be firm in adhering to the old and tried maxims of our fathers, as to be reckless in espousing the irreligious fancies of modern liberalists.—*Prof. J. H. McIlvane.*

From the Workers

The World is Waiting for the Sunrise

J. H. DICKASON •

At the opening of 1928, it is well to take stock of the progress made in the fight for prohibition. If one believes the metropolitan press, we are advancing only backward! Do the facts bear out any such conclusion? Is the night deepening, or is the sky reddening with a glorious dawn? Are the birds that wing about on every side, harbingers to tell us that San Salvador is near, or are they only portents of failure? Is prohibition gaining? If so, what are the signs of its coming?

Let us look at just a few of the encouraging features. There are many.

1. The attitude of Congress. In both Senate and House the majority for prohibition has been increased every election since prohibition became the law of the land. This furnishes the best sort of referendum possible on the issue, and one that the Wets never mention.

2. The brave stand of the nation's womanhood. Led by that host that never knows retreat, the W. C. T. U., the Federated Clubs of the land have taken as bold a stand for law enforcement, backed up by a ballot that will be cast only for candidates who abide by the law and the constitution.

3. The increasing number and power of the independent voters. In many places they hold the "balance of power." The churches and all good citizens have learned that they can accomplish their ends by united effort, and that the gang can be put to rout.

4. The general civic awakening, caused in large measure by the political bosses' over-reaching greed and dishonesty. Witness the uprisings in Michigan, Illinois, Pennsylvania and other states, not to mention the battle already on in both leading political parties with reference to platforms and candidates in the coming presidential campaigns. Let one party nominate dry candidates, the other wet; then there will be roll-call of the "people back home" that will be a real referendum.

5. Every one acknowledges that prohibition is right in principle, save a few selfish men whose individual greed and appetite transcend any interests of their fellow men. The only thing in which prohibition is failing is in enforcement, and as the voters awake they will take that feature out of the hands of the unsympathetic official and entrust it only to friends of the cause.

6. The "boys" themselves are getting the "heebyjeebies." They are not getting the "returns" when the collections are taken up that formerly was their experience. The Association opposed to national prohibition recently sent the writer a heart-rending plea for \$50.00, with the explanatory note that "we need money very badly." Their experience is that of many from whom they vainly hope to collect.

Early in January, the Hon. Mr. Feigenspan, brewer-extraordinary of New Jersey, found his pedal extremities also growing cold. He had a million dollars worth of high-powered beer, brewed before prohibition went into effect, stored away for sale when "the Amendment had been rescinded." He came to the conclusion that such a day is still in the dim distance, and rather than pay high storage longer, he dumped his product into the river. Significant, for Mr. Feigenspan is long-headed and not as wooden-headed as some of his compeers. Prohibition, all told, has not succeeded as well as some of its most enthusiastic friends desired—but it has succeeded far better than its most ardent enemies wished! Mark that! The poorest kind of prohibition is better than the best brand of license that our land has ever known.

7. The howling and panting of the wolves brings cheer. Never has the liquor power made such a fuss. It is hard pressed. It yelps to keep up its courage. It is corralled in a cemetery. Ghosts of Rum Row, and "wet duck" statesmen and statesmenesses, and schools and colleges crowded to the door, and banks with their tills filled with gold formerly in the tills of the saloons, and new homes, and roses on the cheeks of little children and their mothers, and tightened legislation in a score of states, and treaties with foreign powers, and a rising tide in every civilized land against the legalized saloon, and the failure of every plan it has brought forward to aid any one save its own interests, and the millions of young people, united under one banner and a pledge to support no man for any office, of any party whatsoever, unless that man stands for the Eighteenth Amendment—these and a hundred other "ghosts" are following at the heels of the retreating, frightened liquor traffic. Not in every community; in half a dozen different states the liquor force has massed its strength, and shows hard fight. But in the nation at large, the illegal traffic is as surely doomed as was the legal sale of drink. With a President in full sympathy with enforcement; with such men as Doran and Seymour Lowman at the head of enforcement; with coils growing tighter and tighter every day, no wonder that the liquor traffic squawls!

NO WONDER IT HAS THE HEEBYJEEBIES!

Might as well call the coroner. His job will soon be ready.

Mrs. Shepard's Letter

At this period of American history, when so much is being said and written about companionate marriage and even companionate divorce, it is well for the Christian churches to take cognizance of some of the contributing factors to conditions which exist today.

For nearly one hundred years, the Mormon Church, with its polygamous teachings, like a great octopus, has been sending its tentacles into every part of our nation and we are now paying the price with the impurity and the immorality which is rampant throughout our land. It is not merely the polygamous teaching of the church, but all the laws of marriage in the church, which are contributing forces. The Mormon Church has three dif-

ferent ways in which one can be married—and remember that this Church recognizes no marriage as binding, if pronounced by any other than an authorized Mormon dignitary.

A man may have been married for twenty years, but if he becomes a member of the Latter Day Saints, that marriage must be reconstructed and all children born previous to that time must be adopted by the couple, or they will not have them throughout eternity. The first and chief marriage and one that is more often entered into, is the marriage for this life and for eternity. The church teaches that husband and wife will live together in heaven in the same relations they do in this life and that children will be born to them throughout all eternity.

The second choice, is a marriage for **this life only**. This is entered into when a man marries a widow. She has been sealed to her first husband for **eternity**, so the second husband takes her for this life only, or until death do them part. But if she bears the second husband any children, they are being raised up for the **first** husband, and she and her children will live with her **first** husband in eternity. But, if after living with the **second husband**, she decides that she prefers **him for eternity**, the church courts will grant a divorce from her dead husband. (Rather hard on the dead husband who can't protest.)

The third kind of marriage may be for **eternity only**. In this manner, they may provide for all of those who have **died unmarried**. This is done by proxy, or it may take place where men and women are unfit to marry here. They can be sealed for eternity. Or, it may be where a Mormon marries a Gentile. Such a marriage would be "Until death do them part." Either of these parties could be sealed to a Mormon for eternity and while they might live with a Gentile on earth, they would have a Mormon partner for eternity, and thereby provide for **their future**. The church teaches that no unmarried person will ever come into full exaltation, so marriage is stressed in most of their addresses to young people.

A clipping from a recent Utah paper lies before me and I quote from the address of one of the leading apostles. He refers to companionate marriage and says: "Do not follow the ways of the world. Companionate marriages are childless marriages and there is no stability in a childless home. To your tents, O, Israel. Keep an eye on your standards and go forward to the fulfillment of the great mission of God in the earth—which is to multiply and increase."

A little farther on he declares that it was not as great a struggle for the people of the south to give up their slaves, as it was for the Latter Day Saints to sacrifice the principle of plural marriage. "Statistics show," he further remarked, "that in the United States, there is an average of one and a half child to each family and that among the Latter Day Saints there is an average of six children to each family. **It does not take a prophet to tell who will have the majority of votes if the Saints continue to have an average of six children to each family.**" Isn't this a rather startling state-

ment to those who are so indifferent to the growth of Mormonism?

The work in Florida moves along with great power. Everywhere we meet friends of the National Reform Association and those who know our splendid Christian Statesman. One preacher said at the close of my address that if he had his way, the Christian Statesman would be in the home of every member of his church. The Mormons have been quite active in all of our meetings, but the situation each time has been handled without trouble, and we are thanking God for the splendid cooperation of ministers in our work.

The King and His Kingdom, Real or Visionary, Which?

By C. F. SWIFT, D.D.

Following my address at some of the meetings recently held in which I have tried to emphasize the Kingship of Jesus, and the coming of His Kingdom, some pastors remarked:—"In your address you have given us the real thing, but do you not think that the realization of this thing is far away?"

In another instance two prominent laymen, workers in the church, said, following my address:—"What a community we would have if your visualized kingdom would come." "Surely we need it, but it's a good way off."

Immediately I began to wonder whether, speaking for the National Reform Association, in the presentation of what I conceived to be the truth concerning the rulership of Jesus and the establishment of His Kingdom, I was out of the way, or possibly presenting that which was not to be realized, and hence visionary. Then came this other query:—How long is it since Isaiah prophesied the coming of this King? A bit of inquiry revealed that seven and possibly eight centuries passed by after he told of a "Child to be born; a Son to be given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

Nineteen hundred and twenty-eight added years have passed away since the angel announced the "Birth of a Saviour, which is Christ the Lord", following which the angelic host sang, "Glory to God in the highest, and on earth peace, good will toward men".

At least twenty-seven centuries have passed by, during twenty of them at least, thousands of devoted believers have lived in the enjoyment of the civilizing influence of this child Jesus (Government King) "Prince of Peace", and through these long centuries thousands have prayed, and more thousands are now praying that wonderful and far reaching prayer which Jesus (The King) taught His disciples to pray:—"Thy Kingdom come, thy will be done on earth, etc.", and I queried again; whether a large majority of those devoted followers, through the centuries, had talked, thought and prayed about the coming of the King and His kingdom, as these persons referred to at the commencement of this article. Whether or not the present day follower

of Jesus and those of the past, in their thinking, talking and praying, were simply visionary, or exercised only a faith that saw a far away King and kingdom, which might or might not be realized.

Then again I am told by many, that this kingdom, or government which Isaiah talked about is a spiritual kingdom, and the kingdom for which Jesus taught His disciples to pray, was a spiritual kingdom. Well, be it so; I am still wondering whether if it simply is a spiritual kingdom for which all Christendom prays:—Is it in any way to effect this material kingdom on earth? Whether any of the blessings promised to the physical and material life, after this spiritual kingdom is established in the heart, following conversion, are to be realized in building the Christian social order on earth? And if not, then what is the value and meaning of that prayer which asks for the building of His “kingdom on earth”?

As one of the least among God’s Kingdom builders on earth, I am persuaded that Jesus was deeply interested in the building of an earthly kingdom as he “went about doing good”, I see Him touching every physical condition which in any and every way affected the social order. His healing touch reached more than the individual that went forth made whole. It affected every relation which the healed one sustained to society. I feel sure, in teaching his disciples to pray, Jesus had a very definite idea, and was pressing home upon them the thought, that while His kingdom was not of this earth, yet it was emphatically for this earth, and that the things which He came to bring to this earth were not all in the far off future.

As I see it, in most of His teaching and sayings, Jesus was emphasizing a new method of kingdom building. Through the past the Hebrew people were busy making laws, observing ceremonies, building a ritualism which had almost hid and smothered the spiritual. It was against this that the prophets had raised their voices, and at the last one cried out, “Ye have departed out of the way: ye have caused many to stumble at the law; ye have corrupted the covenant of Levi”, and when Jesus came, He too marveled and cried out in his sermon of pronounced woes, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” “Make ye clean the inside” for it is My kingdom from within the cleansed and clean heart, which is to go forth to transform and reform, not only the individual but the whole social order, running through the family, community, state and nation.

I apprehend too, that Jesus sought to make real His kingdom in the immediate present, and not alone in the far off future to which some are looking today. What then should be the controlling ideal in our reform movements?

First of all, I am sure that our faith must reach out and lay hold of the will of God concerning present day needs.

In the second place, our faith must lead us to the practice of the things revealed to be His will now. The assurance of the coming of God’s kingdom rests on the doing of the things essential to that kingdom. With that done His kingdom is here now.

What a task is ours, and what a glorious victory awaits us, if we, as kingdom builders, break through or break down the thought of the kingdom coming in that far off day, and labor in the consciousness of present day achievements, vitally connected with God's kingdom now. I am becoming more and more convinced that the great need of God's workmen today is, to change its far off telescopic vision, which sees things only in the far away, to faith's magnifying glass, which reveals and enlarges immediate possibilities on every hand.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Dr. Hugh H. Bell, New Executive at Winona Lake, Indiana

M. A. MARTIN

The Rev. Hugh H. Bell of San Francisco, California, has accepted the position of General Secretary of the Winona Lake Institutions, succeeding Dr. J. C. Breckenridge, whose resignation became effective January 1st. Dr. Bell arrived at the Lake on Friday, January 27, where he was met by Dr. W. E. Beiderwolf, director of the Winona Lake Bible Conference and the Winona School of Theology, and was ushered into the executive office where he is now at work.

Ministers from all over the country express themselves as well pleased with the selection of Dr. Bell as General Secretary. They feel that he is pre-eminently fitted for the great work of directing the Winona Institutions. His leadership can be safely trusted. He has rare judgment and a strong and attractive personality. Having a full share of Christian courtesy, he has all the qualities that go to make a successful executive and leader.

Why America's Moral Breakdown?

W. S. FLEMING

That this country is today in the saddest moral condition America has ever known is admitted by every citizen whose eyes are open. That we are today "the most lawless civilized nation on the globe," was declared by the lawyers of the nation after careful investigation about four years ago. Their resolution continued, "This condition of lawlessness and immorality has been coming upon us since about 1890." Thus the lawyers conclude that it was not the war, as many drys think, nor the Eighteenth Amendment, as many wets contend, that has brought us to the present moral calamity, but that there is some deep seated cause, apparently a permanent trend in American life, that is destroying the moral fibre of the nation.

Archbishop Ireland, the second greatest Roman Catholic that America has produced, and Rabbi Hirsch, one of the greatest Jews this country has known, with many other Americans have pointed to the dropping of the religious element from education somewhat more than half a century ago as the greatest cause of our present moral miasma; and a little horse sense applied to the facts will reveal that they are perfectly right.

Benjamin Kidd, one of the brightest of English minds, tells us that what is put into the public schools will in from 20 to 30 years appear in the lives of the people. And he is perfectly right as illustrations galore will reveal. In 1888, the young kaiser, just come to the throne of Germany, put into all the schools of his empire systematic teaching to deify the kaiser and glorify war. Very soon the schools of Germany rang with the teaching, and in 26 years the world war burst upon humanity. Just about 1890, every state legislature in this country passed laws putting scientific temperance instruction into all the school houses, and in 28 years we wrote the Eighteenth Amendment into the Federal Constitution. It is very evident that what is put into the schools will appear in the lives of the people in a few years.

It is just as evident that what we drop from the schools will soon drop out of the lives of the people. Suppose every school teacher in the nation should tomorrow morning conclude to quit teaching arithmetic; in a generation you could scarce find a young person in the land who would know that twice two is four. Suppose that every teacher should tomorrow quit teaching spelling; in a little while not a child could spell scat. As the individual states went dry 10 to 20 years ago, they neglected scientific temperance instruction in the schools, and now we are about concluding that we must fight the whole battle over again. Of course, what you drop from the schools will soon disappear from the lives of the people.

Careful investigation shows that it was about 1870 when we as a people permitted the religious note to be pushed out of the public schools of the land. With religion gone from the school house, there could be in the schools no moral training, for religion is the very foundation of morals. Thus the lawyers were right in saying that the moral breakdown of our people began to show itself about 1890; and it has been growing gradually worse from that day till now, when the lawyers insist that we are "the most lawless civilized nation on the globe."

Most unusual but perfectly normal confirmation of the above fact that our crime situation results from the absence of religion from the schools comes from the crime statistics of some of the great cities of the country.

The cities of New York, Philadelphia, Baltimore, Washington, Boston and Pittsburgh have all read the Bible in all their schools every morning for many years. Chicago, Detroit, Cleveland, St. Louis, Los Angeles and Cincinnati have as consistently for many years excluded the Bible from their schools.

The following facts are taken from United States Government reports for 1920-1924 inclusive, and from the World Almanac for 1925, the latest figures available. The number following the name of the city indicates the number of homicides for each 100,000 people in the city during the six years: New York 5.7; Philadelphia 7.6; Boston 4.7; Baltimore 8.2; Pittsburgh 10.7; Washington 10.8; Cleveland 11.6; Los Angeles 12.2; Chicago 12.8; Detroit 14; Cincinnati 16; St. Louis 17.7. The first six with the Bible in the schools all have a lower crime record than the second six without the Bible in the schools. Note especially that the best city without the Bible in the school room has a worse crime record than the worst city with the Bible in the hands of the school children.

The World Almanac gives the number of homicides in each of the above cities for 1922-1925 inclusive, four years. From these it is found that there was one homicide for every 1,700 people where the Bible is out of the educational system, and one for every 3,500 where the Bible is put before the children every day—more than twice as many killings where the Bible is kept from the children.

The New York World for February 28, 1927, gives the number of major crimes, homicides, robbery, burglary, felonious assault and grand larceny—committed during February, 1927, in New York, Boston, Baltimore, Detroit, Chicago, St. Louis, Los Angeles and San Francisco. In the first three with the Bible in the schools there was one crime for each 3,500 people. In the last five with the Bible out of the schools, there was one crime for every 1,660 people—more than twice as much crime where the Bible is out of the schools.

Once more. Examine rather carefully, as I have done, the burglary insurance rates of the great cities of the country, and you will find that if you live in any great city of the country where the Bible is not in the schools, you will be required to pay considerably more for your burglary insurance than if you lived in a city with the Bible in the schools.

No, the figures are not conclusive. Yet they are mighty good straws to show how the wind blows. If any one doubts that the mere reading of a few verses every morning to all the children produced the above difference in crime figures, it is up to him to find a more satisfactory explanation of the facts.

Furthermore, if one denies that Bible reading in the schools would tend to produce the above results, he must deny a fundamental fact of human experience, namely that children do respond to moral and religious teaching. He must even deny that children respond to teaching of any kind.

A man said to me a time back, "It seems to me presumptuous to expect such big results from a few minutes reading the Bible in the school room every morning." My reply was "In the aggregate per week, that means more than the same children, if they are in Sunday School, receive there. Besides we have all the children in the public schools and about a third of them in Sunday School. Thus the mere reading of the Bible every morning in every school room would give the children of the land at least three times as much religious instruction as they now receive in Sunday School." Thus if the Sunday School instruction has any value, the week day instruction would also have value.

Most folks overlook another related fact. Luther Weigle says, "When we put everything else into the schools and omit religion, we thus necessarily suggest to the children that religion is at best of but secondary importance, if indeed it has any value, and this constant negative suggestion of the schools is making the task of the home and the church harder, and tends to break down the authority of the home, the power of the church and the very foundations of the nation."

There can be no question that there is a direct vital connection between the present moral calamity of the nation, and the absence of the religious note from public education. There is also a vital connection between the present struggle of the churches to hold the young and the absence of religion from the schools. No wonder the churches have a hard time to grip and hold the young life when

the schools constantly suggest that religion does not amount to much. No wonder the American home is sadly broken down as a force for morals when for half a century the schools have been turning out children with little regard for religion or high moral standards. Of course, as these have established homes there has been a gradual letting down in religious and moral ideals, till today great numbers of parents and children have no moral ideals. Yes, the crime wave, the break down of the home and the struggle of the churches are all closely allied to the dropping half a century ago of the religious note from public education.

The nation that sharpens the wits of her children must also train their character, or the nation will perish. The churches and the homes cannot overcome the present criminal tendency of the nation so long as the schools continue to suggest to children that religion is of little importance, if any. It is just as much the right and the duty of the nation to teach religion in the schools in the interest of national stability and good character, as it is to teach arithmetic or spelling. Our national holocaust of crime warns us that this nation must put the religious element back into the schools as it was there in former years, or our nation will perish.

Slavery Under the British Flag

It was like an evil dream for British people recently, when they were suddenly forced to recognize by a judicial decision, that there were still chattel slaves under the British flag. The territorial Supreme Court of Sierra Leone, decided in a "Dred Scott" case recently adjudicated just as our Federal Court did. Investigation revealed that in this African colony which adjoins Liberia on the north, that from 200,000 to 300,000 human beings are still held as slaves. Negligence in bringing up the laws to present day standards and the policy of British administrators to interfere as little as possible with native customs, account for this anomaly. To the credit of the British people be it said that instead of attempting to excuse or defend themselves, an agitation was at once begun to raise the million dollars necessary to purchase the freedom of these slaves and forbid slavery absolutely in the future. The Legislative Council of Sierra Leone, recently passed a bill totally abolishing slavery in the protectorate from January 1, 1928. Most people supposed this evil institution was existent only in Mohammedan countries and this is just an illustration of what is likely to arise to embarrass any nation which attempts to govern backward races even temporarily. We wonder if the stars and stripes may not be floating over slaves among the Moros of the Philippines. We hope not, but it might save embarrassment if our government should make sure of this before we find ourselves in the same situation as now confronts Great Britain in Sierra Leone.

WHAT our country needs—and it is a crying need—is a uniform divorce law. With divorces multiplying faster than the breaking up of marriages by death, with "one out of every six marriages ending in the divorce courts," a situation has arisen in our country that is a menace to the State as well as to the home and the Church.—*The Lutheran*

Correspondence School

We welcome letters expressing sincere convictions. Limit them to three hundred words.

Gentlemen :—

We have enjoyed your magazine for the past year, and are in full sympathy with most of your work. But not, however, with the idea of officially calling this a *Christian Nation*. Such a nation should have *only* Christians to govern it, in my humble opinion. I think I must deny myself the magazine this year, as I have so many calls for money.

Sincerely Yours,

Dear Friend :—

We regretfully part company with you as a reader of *The Christian Statesman* and note the point of divergence. As a parting thought may we not call your attention to the fact that it is the United States Supreme Court which has officially designated this a "Christian Nation." The National Reform Association and *The Christian Statesman* are simply striving for a wider recognition of that fact, and a more perfect consistency in our national life. The conclusion to which this premise carries your mind, is the logical one, if you define Christianity as the Pennsylvania Supreme Court has in the Girard Will case. There it emphasizes the ethical side of it, which is the one civil governments are concerned with. Your conclusion was David's, in 2nd Samuel 23:3. "He that ruleth over men must be just, ruling in the fear of God." While in the imperfect condition in which we find ourselves today, Christian wisdom would indicate that a considerable degree of toleration and discrimination in the man and office is right. The principle however, is sound. A Christian nation should be ruled by Christians.

The National Reform Association was organized to achieve the very end from which you seem to draw back, and we profoundly regret the severing of this connection before we have been able to convince you of the correctness and vitality of our central principle, that a nation should be Christian in itself; establish a Christian government and carry it on by men who are in accord with it. "The Kingdom," will never come, until this most puissant organization of society is brought under His authority.

Editors Christian Statesman :—

I have seen the statement made that Mr. and Mrs. Hoover were married by a Catholic priest, and so must be members of the Roman Catholic Church.

Will you kindly tell me through the columns of your magazine whether this is true, as I think your readers will be interested in getting the truth if possible to do so.

Yours Sincerely,

Dear Friend :—

In 1889, Mr. Hoover was in California on his way to Australia. His fiancé

Miss Lou Henry lived in Monterey. The day before he sailed, they decided to be married and sail together. The only minister of the gospel available, was a Roman Catholic priest, who had a dispensation to marry non-Catholics. Although Mr. Hoover was a Quaker and Miss Henry an Episcopalian, they invited this priest to perform the ceremony, in the bride's home. Mrs. Hoover subsequently united with the Friend's church. They worship in the Friend's church in Washington. We are glad to furnish you the above facts, as they are in no wise a reflection upon either party.

Sincerely Yours,

The Editor.

Editor Christian Statesman.

I have just received and have been examining the Manual of Christian Civil Government put out by the National Reform Association. I am pleased with it and recommend it as giving a very satisfactory basis for the work of the Association.

I have been particularly interested in that section of chapter 4, which deals with the "Nation A Moral Person." There has been so much written on this subject, that I have been anxious to know just what was meant by a moral person when applied to a nation. I think it is well defined in the quotations from the different authors here given. In general it is said to be a sovereign power on earth. A power with no earthly superior. Accountable only to God. An independent body politic with a will of its own free will to do right or wrong, with no earthly power to stop it. This sovereignty is called a moral person as distinguished from commercial companies and organizations which come into being by the state and may be called *Legal* persons. There is no doubt, but the state when meant to include the whole body of the people in a nation, is a moral person, but a state as a sectional part of our nation lacks very much of having the qualifications of a moral person. It has an earthly superior. The fact that the Supreme Court can reverse its decisions proves this. The tenth section of article one of the constitution takes away all sovereignty from the state. If the state of North Carolina is a moral person and under obligation to pay her debts, I might collect something for I have a ten dollar bill issued by that state in September, 1862, and also a fifty cents (shin-plaster) of the same date as we used to call this paper fractional currency. If I were a tax payer in that state, I might pay my taxes with it for it says it is receivable for all public dues.

In this Manual it is said that an acknowledgment of God in a state constitution is an act of worship by the state, then the state must be a moral person for acts of worship can only be rendered by moral persons. And often a constitution is formed by the people before the state exists as a state. To my mind one of our states is not a moral person, but may be called a legal person.

W. S. WYLIE.

Organized lawlessness must be met with organized enforcement.

RADIO REACTIONS

J. D. Rheinallt-Jones, speaking to the Natal Missionary conference, in Durban, S.A., July 30th, 1927:

"The backwardness of the Bantu, is due to his servitude to animistic beliefs."

Just as the backwardness of the Religious Education Association is due to its servitude to secularism.

Congressman Grant M. Hudson, of Michigan, speaking to a department store manager, in Washington:

"I want to close my account here. Your window exhibit is the reason. I will not trade in a store which encourages violation of the law by a display of hip flasks."

That's the stuff that counts. If all patriotic Americans will talk in those terms to newspapers who encourage lawlessness by wetness, and to movie managers who show drinking pictures, it will go a long way toward law enforcement.

The New York Times, broadcasting editorially.

"About the net result and that temporary, of Mr. Roosevelt's war on alcoholism while he was Police Commissioner was, that you could not get a drink at a saloon on a Sunday unless you were, or were vouched for by a known client."

So, even the Jove of the wet gods, acknowledges that not all of the liquor lawlessness is chargeable to the Eighteenth Amendment. But what if a Dry leader had asserted that of the Redoubtable Republican."

The South African Outlook, criticising Madison Grant for his dictum, "for the white man to trust his ideals to the red, yellow, brown or black, is a suicidal policy," said:

"Is this really so? Do men make ideals or do ideals make men?"

Most emphatically, the latter and that is why the N.R.A. is pleading for the biblical ideal of civil government. It will make free, governable, progressive men.

Durban S. Africa Booster.

"What Durban needs, is the bringing in of American capital."

Canny American. You have plenty of capital here now, only you have tied it up with non-productive interests, such as distilleries, breweries and saloons.

Andrew Turner Gibson, writing concerning prohibition in the Scot's Observer.

"Restriction creates abuse. Freedom cures it."

Andy, Mon. Better read Romans 7:7-14 at your devotions, and don't forget that it is not absence of law that makes for righteousness, but the "new creature in Christ Jesus." I marvel at you, Andy. Ye a Scotchman, and dinna ken your Buik any better?

O. O. McIntyre, broadcasting in "New York Day by Day."

"Club life in New York, with a cool bow to Mr. Volstead, is slowly passing. Nearly all the old established clubs seem deserted, and scores of new ones have given up the ghost."

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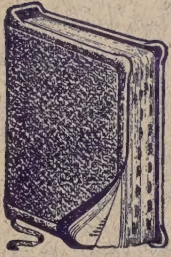
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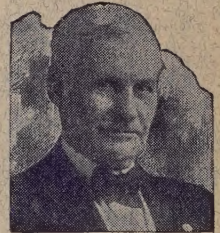
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